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The Pulpit

A Journal of Contemporary Preaching

Gerald Watkins:

CAN RELIGION SAVE US?

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FEBRUARY, 1953

By Gerald Watkins

WHAT KIND OF RELIGION

YOU have heard of the woman who went into a public library and said to the librarian, "Do you have any books on marriage problems? I married one." On every hand we hear that we are confronted by countless problems. Even military leaders are saying that our fundamental problem is not economic or social but religious. But they do not go on to tell us what kind of religious thinking can save the world. I also believe that religion is the answer, but what kind of religion? If religion is to save the world, it is my firm belief, it will have to be a liberal religion.

What are some of the burning convictions of liberal religion—the kind of religion that is needed so desperately in this hour? One mark of liberal religion is the open mind. I do not mean a mind that is open like a pail without a bottom. Some minds are open at both ends. We must not confuse open-mindedness with empty-headedness. There are also some minds that are absolutely closed to any new idea. The open mind is one which is not bound by tradition or convention, but is eager to learn more and more. Harry Overstreet in his book *The Mature Mind* states that "a mature person is a maturing person." He is not the individual who states dogmatically, "I have the truth, the whole truth and nothing but the truth." That approach to life breeds totalitarism, whether in the field of politics, economics or religion. Dr. Overstreet traces this approach in the thinking of the German nation. It was Fichte who said, "To have character and to be a German mean beyond doubt the same thing." And again, "The German language is the only language, and the Germans alone are truly a people." Hegel designated the Prussian state as the point of cosmic fulfillment. These philosophers exerted a compelling influence on the minds of the German people and made it easy for Hitler to come into power.

There is much of this type of thinking current in our midst. We hear it expressed in such statements as "My church is the only true church," "My political party has all of the truth," "My race is supreme." One of the finest appeals for the exercise of the open mind that I know of was made by John Robinson as he addressed the Pilgrims just before they left Holland for the shores of the new world:

> I charge you before God to follow me no further than I have followed Christ, and if God should reveal anything to you by any other instrument of his, to be ready to receive it as ever you were ready to receive any truth by my ministry. For I am confident the Lord hath more truth and light yet to break forth out of his holy word. I bewail the conditions of the reformed churches which are come to a period in religion and will go no further than the instruments of their religion. The Lutherans cannot be drawn to go beyond what Luther saw—for whatever part of God's will has been imparted and revealed to Calvin they will rather die than embrace it. And the Calvinists, as you see, stick where Calvin left them. This is a misery to be lamented, for though Luther and Calvin were precious shining lights in their times, yet God did not reveal his whole truth to them. And were they living now, they would be as ready and willing to embrace further light as that which they had received. I beseech you to remember your church covenant, at least that part of it whereby you promise and covenant with God and one another to receive whatsoever light or truth shall be made known unto you from whatever source.

That is a mark of the open mind! It is the spirit expressed by Stanley Hall Young in these lines:

> Let me die thinking;
> Let me fare forth still with an open mind
> Fresh secrets to unfold, new truths to find,
> My soul undimmed, alert, no question blinking.
> Let me die thinking!

Religion and Intellect

Another mark of liberal religion is the conviction that there is no conflict between the best in religion and in intellect. Some years ago William Jennings Bryan championed traditional religion all over this country. He was a strange mixture of liberalism and conservatism—in his political thinking a liberal, but in his religious approach a hidebound traditionalist. In one of his addresses he used to make a statement which always brought cheers from his listeners: "It is more important to know the Rock of Ages than the ages of the rocks." But why the insinuation that because a man knows the ages of the rocks he is not likely to know the Rock of Ages?

Is there a conflict between religion and the best in intellect? Certain types of religion have been and still are opposed to reason. One need only read

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GERALD WATKINS is a graduate of Colgate-Rochester Divinity School, where he has served as a special lecturer since 1943. The pastor of Lake Avenue Baptist Church, Rochester, he held previous pastorates in New York state and Minnesota. He is vice-president of the New York state council of churches and is active in the Rochester church federation. He also carries responsibilities with his state and national denominational bodies.

A challenging analysis of religious qualities needed to meet the crises of our times

CAN SAVE US TODAY?

the two-volume work by Andrew White, *History of Warfare of Science with Theology in Christendom,* to be made aware of this conflict. Dr. White points out that in 1721 a Boston physician by the name of Boylston made an experiment in inoculation. The subject of his experiment was his own son. Epithets were hurled at him from every direction, not only from religionists but also from his fellow physicians. The argument used by some of the religious leaders was couched in these words, "Smallpox is a judgment of God on the sins of the people, and to try to avert it is to provoke him more"; or, "Inoculation is an encroachment on the prerogatives of Jehovah whose right it is to wound and smite." They took the words of the prophet Hosea out of their context as an argument against inoculation: "He hath torn and he will heal. He hath smitten and he will bind up." Who then was man to interfere with the ways of God? The opposition became so bitter that Dr. Boylston's life was in danger. It is to the credit of Cotton Mather and many of the clergy that they supported Boylston. A lighted grenade was thrown into Mather's house because he championed this new idea, but the liberal, scientific and religious attitude won out. And thank God it will win out in the future, for it lines itself up with reason and common sense.

To fight against changes which prove themselves beneficial to the welfare of humanity is as futile as King Canute's command to the waves of the sea that they recede. I do not mean to suggest that religion does not go beyond reason. Dr. Fosdick had a stimulating sermon on that subject some years ago in which he stated that while religion may go beyond reason, it dare not go contrary to reason and still be called the religion of Jesus.

Personal Character

Another mark of liberal religion is the belief that the true function of religion is to develop personal character and social righteousness. Sacraments and ritual have their place in the religion of the liberal, but not the primary place. They are symbolic. The danger in all our churches is that the rite of baptism or confirmation shall become a substitute for rather than a symbol of the transformed life. Witness the countless baptized pagans whose names are enrolled in the churches of our country. Unless our religious beliefs transform life and issue in the spread of an improved social order, they become like sounding brass or a clanging cymbal. J. S. Haldane in his *Religion of a Biologist* says, "The recognition of God is no mere theological recognition, but includes the practical recognition of right, truth and beauty as of binding authority which is everywhere supreme and overrides all individual and group interest."

This liberal emphasis is not new. It is clearly illustrated and exemplified in the life of Jesus of Nazareth. Take for instance the question of the open mind. Surely Jesus was not bound by tradition. Listen to him: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' . . . But I say to you, Love your enemies." "Aha!" said his critics, "he doesn't believe in our religion." He believed in a religion far more significant than theirs. "Don't be like the hypocrites who pray on the street corners to be seen of men," said Jesus. "Aha!" said his critics, "he doesn't believe in prayer." But Jesus' belief in prayer was far deeper and more spiritual than the selfish, superficial concepts held by his critics. In Capernaum on the Sabbath day Jesus healed a man with a withered hand. "He is breaking our Sabbath," cried his critics. Jesus answered, "The Sabbath was made for man and not man for the Sabbath."

Jesus and Liberal Religion

Surely Jesus recognized that there was no conflict between the best in religion and in intellect. "Love the Lord with all thy heart and with all thy soul and with all thy mind and with all thy strength," said he; and, "Know the truth, and the truth will make you free."

Christ also emphasized as the fundamental task of religion the development of personal character and a deepened social concern. "Ye pay tithe of mint and cummin but have omitted the weightier matters of the law—judgment—mercy." "Ye keep clean the outside of the cup but within it is full of extortion and vice." "Ye are like whited sepulchers which appear white and beautiful but within are full of dead men's bones and uncleanness." "Why call ye me Lord, Lord, and do not the things which I command you?"

If civilization is to be saved by religion, it will have to be a religion of the open mind; a religion which is in harmony with the best in intellect; a religion whose main concern is the developing of character and the permeating of life with the ideals of the Kingdom of God. Through such a religion is there hope for our generation.

A soul-searching sermon for the Lenten season

Are We Afraid of the Gospel?

By J. Wallace Hamilton

OUT of the rumbling of what was World War II, the mighty crash that ended it and the events that followed it, the Christian church has heard one clear, compelling voice: "Do thou the work of an evangelist." Never has the conviction been so unanimous that we must evangelize our generation, make more and better Christians.

John Foster Dulles, our new secretary of state, once said: "The great lack of the world today is that there are too few Christians, and when I say Christians I do not mean those who seek ecclesiastical marriage and burial and who occasionaly contribute to church support. I speak of the number of those who actually possess the spiritual qualities Christ taught and who realize such qualities are designed for practical use." With that conviction, all churchmen are agreed. Only a profound spiritual renewal can revitalize and save our civilization. That much, at least, we have faced in the situation and there is a stirring in all the churches now toward evangelism.

Perhaps what we are now facing with equal insight and honesty is the cost of a spiritual awakening, the possibility that the church as it now exists may not be the instrument through which an awakening may come—that what we are now doing in our churches isn't good enough, doesn't go deep enough, takes on too much the nature of a drive for church expansion, added numbers, quotas, a striving after ends without taking the means.

We dare not deceive ourselves about this. Before anything spiritual can happen through us, something surgical must happen in us. For the modern church, far from being a force for evangelism, is itself a field. The church itself is part of what needs to be saved. Far too common in our minds is the smug picture of the church here possessing the gospel cure, and the sick world there, afraid of Christianity and refusing to apply it. Get rid of that picture. It is false.

I have a good friend who, when he quotes Paul's ringing declaration of faith, "I am not ashamed of the gospel," always gives it his own particular slant. He quotes Paul as saying, "I am not *afraid* of the gospel." It is a permissible translation, because fear and shame are twin brothers. To be ashamed of the gospel is to be afraid of it, and that is the real secret of our weakness. There is an abject fear of the Christian gospel in this world, headed up in the instrument designed to promote it, the church itself. So that, with all its numerical strength, it canot make itself felt or speak with conviction the word of the evangel.

Our Fear of the Gospel

I held an evangelistic mission in a small church in Florida, and every night the preacher called on one man, a steward in the church, to lead the prayer. Almost always he would pray for the people in the back seats. Some young men not in the habit of attending church came in every night noisily, in the middle of a hymn, and sat down in the back seats. The old steward was glad they were there. He wanted those boys to be converted. So he felt constrained to pray for those in the back seats. The instinct is sound. We are enjoined to pray for those who are without. But we will never get the people on the back seats until something happens to the people on the front seats. Are we afraid of the gospel? Let's head into that question honestly.

The thesis of this sermon is this: that before we can have an adequate spiritual awakening in the world's life, we in the church most overcome our fear of the gospel. First of all, that means personal surrender and the commitment of our lives. The church is full of people who are an almost dead weight in its witness to the world because there is so little in them to remind anyone of Christ, or indeed to indicate that they are any different from the average run of decent pagans who have no knowledge of Christ. Through one reason or another, they have been brought into the orbit of the Christian society. They have joined the church, they have taken its vows, they participate in its worship, support its enterprise; but they have caught so little of its meaning, applied so little of its spirit and its principle, are so

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J. WALLACE HAMILTON is a native of Canada and an ordained minister of the Methodist Church. He has been minister of the Pasadena Community Church in St. Petersburg, Fla., for nearly 25 years and has become one of America's most effective preachers. His book Ride the Wild Horses! *published last year by Revell, contains 12 sermons on the Christian use of our untamed impulses and is reviewed on page 29. With a winter congregation of from 5,000 to 10,000 people, his church has been described as one of the most amazing in America.*

much a part of the pagan age they were meant to redeem, that in the total impact of the church upon the world's life the Christian witness seems divided and confused and is actually made to testify against itself.

It is a strange crowd that throngs the temples of God on a Sunday morning—men and women of every type, and there for every sort of reason. But two things bind us together in our worship—a great hunger and a great fear; hunger for God to come, and a great fear that he might. For in coming too close he might interfere too deeply, change our way too dractically, put his finger on desire too relentlessly. This Christianity is a dreadful thing. It cuts right across human nature. It marches up to the carnal heart, demands unconditional surrender. And we don't like it. We are afraid of it.

Unconditional Surrender

Dr. F. B. Meyer described his conversion as a controversy over keys. He wanted Christ and came to him one day presenting himself for discipleship. The hand of Christ reached out asking for the keys, the keys of life. He fumbled in his pocket, reluctantly produced the keys, but kept one key back, for there were some rooms in the house of his life that he didn't want under the control of Christ. He said that fear of surrender twisted his life for a long time, dimmed his light, until finally, sick and tired of his evasion, he handed over the last key. Fear of surrender has twisted the church also, dimmed its light, confused its witness. That is why church history is so spotty, so much of it a still hunt for less costly ways of serving him, the invention of innumerable devices by which to satisfy the hunger without making the surrender.

For some of us it is ritual—soft lights, lovely music, the esthetic satisfaction of purely devotional religion. Certainly God has no controversy with worship. But the point is, we can go through all that, sing the hymns, say the prayers, count the beads, and still keep the keys in our pockets—and often do. For others it is a busy-ness—church work, budgets, boards, buildings, brief cases, the business of the church. Certainly God has no controversy with organized effort. But again the point is, we can do all that and still keep the keys in our pockets—and often do. "Doing church work" can be, as Leslie Weatherhead put it, not the expression of our surrender but actually the evasion, a device by which we try to satisfy our hunger for God without making the surrender to him. We serve on committees, pay the bills, put on the dinners, support the institutions, get the compensating sense of serving God, while often large areas of our lives are unyielded. The result is a kind of slow secularization of the church itself. It gives the impression of people trying to give to others what they may not have themselves. It is easier to make committees than Christians.

So we believe the first step toward a spiritual awakening on the outside is a thorough housecleaning on the inside. We must bring these lives of ours before the gaze of God. We must bring all this activity, our "church work," and test it by the mind of Christ. Are we busy with God's work and keeping the keys in our pocket?

Go deeper now. Before we can expect a spiritual awakening in the world without, we must overcome our fear of the gospel in its implications, what it means in terms of social action.

When Orson Wells frightened people out of their wits with his dramatic radio adaptation of H. G. Wells' book *The War of the Worlds*, the older Mr. Wells took it as no compliment. He said that the whole trouble came from taking undue liberties with his story and moving it to a too-close location. Halford Luccock commented: "That is what the preacher needs constantly to keep in mind. As long as we leave the gospel in Palestine, in the past, or in a book, nobody will be disturbed. It is when we move it to our own neighborhood that the trouble begins."

There is an almost perfect illustration of this in the Gospel record. When Jesus preached in his home town of Nazareth, he read some great words from the prophecy of Isaiah. The people liked it, nodded approval, wondered at the gracious words that proceeded out of his mouth. It would have been a wonderful service if he had stopped there, leaving the purpose of God couched in the poetry of Isaiah. But then he went on to interpret, to move it to a close location, to say what the great words meant in terms of social action. Right there he came smack down on one of their most cherished racial prejudices. And when they saw what he was really driving at, they rose up in wrath and drove him out. They had no idea religion had any such implications.

The Gospel in Action

We sometimes wonder what would happen in our churches if the clear meaning of our faith should break through the gracious words as they did at Nazareth. What would be the response of our congregations if the poetry of the Bible were to come alive and the ethical implications of the gospel should suddenly dawn upon our minds? The generalities we agree with, but not the close location. Are we afraid to face some social implications of the gospel? The answer is, we are. So, after two thousand years, we have churches that haven't learned yet because they haven't been faithfully taught what Christianity is. We have not learned yet to say the Lord's Prayer without an unconscious hypocrisy. We say "Our Father" on Sunday, vote for high tariff on Tuesday, and keep the colored man in his place on Thursday. In fact, it comes as quite a shock and surprise to large numbers of Christ's followers that religion has anything to do with these economic, political or social matters. If a man, for example, presenting

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himself as a candidate for some public office, announces as part of his campaign that he is a Christian, how much difference will that make? If he tells you he is a Socialist or a Communist or even a Democrat, that makes a difference. These terms mean something. But merely to say that he is a Christian may mean nothing more than that he holds some mild humanitarian ideals vaguely held by everybody.

A Related Gospel

This vagueness is our weakness. It is why, in non-Christian countries, many cannot make up their minds about the church. They have seen it support fascism in countries where its properties are protected. They have seen it mixed up with Ku Klux white supremacy and with all sorts of reactionary forces. Where does the Christian church stand with reference to the rising hopes of men as they strive now to throw off the shackles that bind them to the past? If we stop with the ideas of salvation which satisfied our fathers, we cannot be the instrument to produce the kind of spiritual revival that must come to the world. We must get the faith out of the poetry into the street. We must give it a cutting edge as Jesus did at Nazareth. We must get the message related to the mess, and make fearlessly clear the social implications of the Kingdom of God. This is what the world's people are really groping for, if they only knew it.

Finally, to be the instruments of a spiritual awakening, we must overcome our fear of the gospel in its dedication—that is, what it means in terms of redeeming love. After all, we know very well why, in the modern church, we have too little real evangelism. It is because we have too few real evangelists, men and women who care enough and love deeply enough to be a redeeming force. Love has always been the key to the world's wild and unregenerate heart.

It Costs to Love

A famous baby doctor once examined a scrawny, irritable baby and prescribed, "What this baby needs is to be loved." Every baby needs that—to feel the warmth of someone's arms, the touch of his hand, the sound of a voice that is kind. We could widen the prescription for a sick and irritable world. What this world needs is to be loved. It has had so much of hate. Torn by its hates, saddened by its sorrows, orphaned by its sins, it must be made to feel again the healing touch of compassion. God has set the church in the world to do just that—to mediate his love, to be his strong arm, his healing touch, his voice of grace and forgiveness which is the soul and essence of evangelism. This is our deepest tragedy, that we haven't loved enough. It is costly to love. It is so inconvenient to carry in our souls the sins and troubles of others, as Jesus did to Calvary.

We are not really hostile to evangelism, as some bright folks tell us. We are only afraid—afraid to love, afraid to pay down the price of it. And like the man in the parable, we have lost our talent for it through our fear.

This then is the supreme question back of the evangelistic impulse in our churches. Have we enough love to bring a revival to birth, to make the world feel again the compassion of God, as Wesley made the miners feel it in the great awakening in England? Do we love our children enough to teach them patiently, line by line the way of God? Do we love the alcoholic and all who, by the frailty of the flesh, have sinned themselves away? If all we have is censure or the disposition to call for another restraining law, we have not the spirit of Christ. Do we love the careless and indifferent enough to plead with them, one by one, to be reconciled to God? If all we plan to do is to increase our membership, add some new names to the church roll, we do not need love. A brief case, a card index and another secretary or two will do it. But if it is birth we are after, that means travail. No child is born, either physically or spiritually, without somebody's love and pain.

A young preacher visited the church in Dundee, Scotland, where Robert Murray McShane had preached until, at thirty, he died. The visitor asked the sexton, "How did he prepare his sermons that so melted and moved the people to God?" The sexton showed him the famous preacher's study and motioned to the desk and chair. "Sit down there," he said, "put your head in your hands. Now, let the tears flow. That's how he did it." That is how every great evangel did it. Does anyone suppose that the price will be marked down for us?

The Tyranny of Our Time

The courage to be out of step, if you will, with one's environment, is something we Americans must always demonstrate if we are going to keep our democracy. There is a tremendous pressure upon us today to be mere conformists. The man who does not keep pace with his brethren is looked upon suspiciously. Somebody is almost sure to smear him with the name "communist." It is one of the most shameful features of this shabby time in which we live. There has swept across our nation a veritable deluge of demands for loyalty oaths from university professors and teachers. A brave thing was done in California some time ago when a group of professors at the University of California said they did not believe such a procedure to be American, and would fight it. And they won. Often, if people have a little courage, they discover that the opposition is not as strong as it pretends to be. I wish all the people who think this is not serious would study the history of the loyalty oath. They would discover that it has always been an instrument in the hand of tyranny, and it has no place in America.—*Gerald Kennedy, Bishop, The Methodist Church, Los Angeles, Calif., from an address delivered before the Chicago Sunday Evening Club.*

From one of America's younger evangelists

God Believes in You

By Charles B. Templeton

IT is a fact too seldom realized that when Jesus was here on earth he invariably saw the best in a person. If there was any good at all, no matter how deeply buried, no matter how covered over with wrong—if there was even a spark of goodness—he saw it. He saw it in Mary Magdalene. Remember? He saw it in Zacchaeus and in Matthew, those corrupt politicians. He saw it in the woman of Samaria, five times married though she was, and even in the thief on the cross.

How different he is in this from most of us. Too many times we are ready to believe the worst of a person, or even to spend our time looking for evil. It has been said that some people will believe anything—just so long as it is whispered to them.

But Jesus always saw the best in a person. Let me ask you, What do you see? Let us say, for instance, you are seated in a waiting room or hotel lobby and a complete stranger comes in and sits down opposite you. What do you see? How do you look at that person? Do you look at him or her critically, noticing that the shoes are scuffed and unshined, the hair uncombed, the purse shabby? Or do you look at that person with friendly interest and think that, despite some unfavorable external evidence, he or she seems to be a decent sort, perhaps a potential friend?

What you see in a person is often not so much a revelation of what *they* are but of what *we* are! Thomas Carlyle, the famed English writer, looked at his own nation and wrote, "England has a population of forty million people . . . mainly fools." That tells you something about Carlyle, doesn't it? David Livingstone, the great explorer-missionary, looked at Africa and saw "an unhappy people to whom I must dedicate my life." See the difference in the men revealed by their outlook? What you see is often a greater revelation of yourself than it is of the person at whom you are looking.

But to return to my theme, it is a significant thing that Jesus invariably saw the best in a person. Now we don't usually expect this. We usually think of him as the inflexible opponent of those who do wrong. We know of course that he looked deep into men's lives and clearly saw every weakness, every failure, every sin. We think that because he knows us better than we know ourselves—the hidden things, the sordid, ugly, shameful things—he will therefore condemn us. But—and this is the wonder of Christ's love—though every man's life stands starkly revealed to his penetrating insight, he nevertheless loves us. And even more incredible, he believes in us.

Jesus Saw the Best

I want very much to get something across to you today. It is this: God loves not only those who in our eyes seem deserving of his love. The truth is that God loves all men—the good and bad alike, saint and sinner, man and women, child and adult. He loves us all. No matter who we are or what we have done or how far we may have wandered, he loves us with an everlasting love.

And even more remarkable, he has faith in us. The reason God believes in you when others may not is that he sees you differently. I look and see you, more or less, as you are. God sees the *possible you*. I see what is. God sees what can be. A much publicized recent advertisement admonished, "Believe in yourself!" Well, most people do. No matter how often we have failed, way down underneath we believe we can be better than we are. So does God! Luther Burbank, America's great horticulturist, used to say, "Every weed is a potential flower." God says, "Every man, every woman is a potential saint."

It seems to me we have heard more than enough sermons on man's depravity. In other days the preacher labored to do one thing: to convince a man that he was a sinner. Today I want you to see the other side of the picture. I want you to see that God believes in you. It is true, of course, that

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CHARLES B. TEMPLETON is becoming widely known throughout the U. S. and Canada as one of today's most effective evangelistic preachers. He is the staff evangelist of the National Council of Churches and devotes a portion of his time each year to preaching missions sponsored by the United Church of Canada. A native of Toronto, he became sports cartoonist for the Toronto Globe *at the age of 17. Following a distinct conversion experience, he served with the Church of the Nazarene and the Youth for Christ movement until 1948, when he enrolled as a special student at Princeton Theological Seminary. He was ordained by the Presbyterian Church, U. S. A., in 1951. His sermon, together with several others in this issue, appears in response to a number of requests by our subscribers for more sermons with an evangelistic emphasis.*

there is wrong in our lives that needs forgiveness. I am not shutting my eyes to that fact. We have all sinned. We have all made mistakes, taken wrong turnings, messed up our lives, lived other than our best. I know that. And Christ did not shut his eyes to that fact either. He repeatedly said, "Go and sin no more." Let this be crystal clear: if we are really going to find God it will only be when we are ready to forsake wrong, ready to "go and sin no more." But Christ came "not to condemn the world, but that the world through him might be saved."

When men and women came to Jesus conscious that they had failed, he never added condemnation to condemnation. To the woman taken in the act of adultery he said, "Neither do I condemn thee. Go and sin no more." He did not denounce Mary Magdalene, but forgave her. He did not pour salt into the wounds of the thief on the cross, but said, "Today thou shalt be with me in Paradise." At no place in the Bible is it recorded that Jesus denounced or reproached any who came to him conscious of their failure and their need of God. It was not that he did not realize the enormity of the failure, but simply that he wanted them to know that he believed in them. His faith brought forth their faith, and they were transformed.

'Go and Sin no More'

God sees something in use that no one else sees. He looks at one of us, and through all the cloud of failure he sees a beautiful, good, upright, useful life. Michelangelo, the great sculptor, once bought an ugly piece of marble that no one else would buy. When asked why he had bought such an inferior piece of stone, he answered, "Because there's an angel in there and I've got to set it free." Then he went to work with chisel and hammer and carved a magnificent statue of an angel. God looks deep into your life and says, "There's an angel in there," and he wants to set it free.

The story is told of a man who went visiting in a home and saw on a little knickknack table a lusterless and rather ugly piece of quartz. He asked the host why he kept such an ordinary piece of rock and was told, "Oh, it isn't ordinary. Come with me." Outside, in the direct rays of the sun, the stone became a thing of beauty, sparkling, flashing, gleaming as though it were on fire.

What beauty God has brought to ugly, lusterless lives across the centuries—to Augustine, when he turned away from his life of sensuality and dedicated his amazing intellect to the church; to Francis of Assisi, when he turned from a giddy, frivolous, wasted life to commit himself with such joyous abandon; to Livingstone of Africa and Grenfell of Labrador and Kagawa of Japan; to a surging host of others. What beauty is born within our lives when we open them up to God!

Is this not what we all need, to live our lives as they were supposed to be lived, as God alone can envision them? Then let the warmth of his love and the power of his grace bring to birth within us the new life that only he can provide. Let him make us what we were meant to be. There is a beauty within, a strength of character, a power for good that no one has ever glimpsed, not even we ourselves.

Leslie Weatherhead tells of a beggar who sat in the street each day across from an artist's studio. From the window the artist painted a portrait of the beggar and one day called him in to see it. At first the beggar did not recognize himself. "Who is it?" he kept asking, while the artist stood smiling and watching him. Then, as recognition began to dawn, he asked incredulously, "Is it me? Can it be me?" "That's the man as I see him," said the artist. Then the beggar made a magnificent response. "If that's the man you see," he said, "then that's the man I'll be!"

World-Changers

Christ had this way of transforming the lives of the people who surrounded him. What a straggling band of ordinary people were his disciples! Look at them. If there was any distinguishing thing about that early apostolic group, it was their utter mediocrity. They were a perfect band of nobodies. Then Christ found them and made them world-changers! He saw in them a greatness that on one else could see, that even they themselves had never seen. He called it forth, and the world has never since been the same.

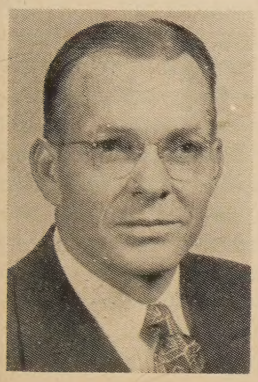
The simple truth is that God stands waiting to move into and to transform any life that is opened to him. He never commits himself to triflers, to those who would have God as their servant and their religion as a convenience. But when we admit the emptiness of life without him and the wrongness of life apart from him, when we confess our need and the failure of our own best resolves, then—even as Christ has promised—he comes flooding in, bringing power and beauty and meaning to our drab lives. What signicant words Jesus spoke in his simple invitation: "Behold, I stand at the door and knock; if any one hears my voice and opens the door"—simply opens the door—"I will come in. . . ." Then have done, friend, with frustration and doubt, with fear and confusion; put your confidence in the stated word of Jesus and simply open your life to him. Begin living as though there were a God—and learn that there *is!*

Let me finish with a story. It has been related that King Edward VII of England and his queen were out walking on the moors some distance from their summer palace. Suddenly the queen stumbled and seriously sprained her ankle. In great pain and leaning on her husband she finally managed, just as dusk was falling, to reach the humble home of a cottager who had already gone to bed. The king pounded on the door until someone cried out from within, "Who's there?" The king answered, "It is Edward. It is the king. Let me in." The man behind the door shouted back, "Enough of your pranks now. Be off with you and let a man get his sleep." Then he went back to bed. The king stood hesitant, nonplused. He had never before been so spoken to and was not sure what to do. But help had to be found, for the queen's ankle was now badly swollen and darkness had come. So again

he pounded on the door. Again the cottager called out, "What do you want?" "I tell you it *is* the king!" was the answer. "It is Edward, your king. Let me in." In anger the man said, "I'll teach you to torment an honest man trying to get his sleep!" and he threw open the door ready to pitch the intruder from the porch, only to see it was indeed the king. He invited his visitors in and sent for help so that the queen's ankle might be attended to.

But the sequel is the important part of the story. Years later, when the cottager had grown old and company would come, he would relive the experience. He would tell of the wonderful night the king came to his humble home. His wife, understanding her husband as wives do, knew he would always finish the story in exactly the same way. He would rock back and forth, gazing at a worn spot on the carpet, and in a voice touched with awe would say, "And to think, to think, I almost didn't let him in! To think I almost didn't let him in!"

How tragic if, when the King of heaven stands at the door of your life, you should fail to let him in. How glorious if you open up your life to him and allow him to be Savior, Lord, and Friend. Jesus said, "Behold I stand at the door and knock; if any one hears my voice and opens the door, I will come in. . . ."



A theme which is too frequently neglected

Thou Shalt Love Thyself

By James P. Wilbourn

Thou shalt love thy neighbor as thyself. Matthew 19:19.

JOSHUA LIEBMAN, in his book *Peace of Mind,* tells of a letter received by a social worker from a prominent society woman who wanted to join his crusade to help the poor children of New York city. The woman spoke at length of her imperfections and stated that perhaps she might be able to make up for her shortcomings by enlisting in the cause of helping unfortunate children. The social worker wrote a brief reply: "Dear Madam: Your truly magnificent shortcomings at present are too great. Nothing could prevent you from visiting them on the victims of your humility. I advise that you love yourself more before you squander any love on others."

While no Christian would deny his responsibility to love God and other people, it appears strange, and a bit bewildering, too, that we have taken lightly or passed over altogether our obligation to have a proper regard for ourselves. When Jesus said, "Thou shalt love thy neighbor as *thyself,*" he never meant that we should treat ourselves with unconcern or even hate. He meant, rather, that our love for ourselves is the measure of our love for others.

To love ourselves, in the Christian sense, does not mean that we center our thoughts on our own desires to the exclusion of everything else, that we demand special privileges and rewards, that we do whatever we want to do regardless of consequences, or that we are mastered by pride and self-righteousness. Surely it has no reference to casting off all moral restraint and giving way to physical passions. A Christian love of self places upon us the responsibility to see ourselves as we are, actually or potentially, as being made in the image of God, and capable in some measure of attaining such Christlike qualities of character as understanding, self-control, kindness and love. Paul Hutchinson, speaking of the role of the law of love in life, says: "I begin with myself, for there is nowhere else to begin. And I see that if I do not commit myself to loyalty to my best insights, my noblest aspirations, I finally become unfit to live with myself, and so am worthless." When, with humility and faith, we commit ourselves without reserve to the best we know, when we begin to discover what we can make of our lives, we are beginning to exercise the attitude of love which offers the highest promise to ourselves and others.

A Potential Splendor

Come, now, and let us try to discover what is involved in this conception of self-concern. For one thing, it brings us face to face with the fact that the Christian faith affirms a potential splendor in every man's life. Our task is to discover this best and bring it to its fullest completion. Canon F. R. Barry once said, "Christianity was born into a world that was haunted by the conviction that man was about played out." True, but

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JAMES P. WILBOURNE has been minister of the Clarksburg Baptist Church, Clarksburg, W. Va., since 1948. A graduate of Colgate-Rochester Divinity School and Yale University, he served pastorates in Indiana and Washington. He is active in the interdenominational affairs and is a member of the state board of his denomination.

see how radically Jesus changed that point of view. He came into the world to reveal the glory of God, and before the wisdom, courage and grandeur of his life we bow with humility and awe. Enrapt before his moral and spiritual greatness, we face the danger of leaving him amid the sublimities of the skies, gazing upon him as one wholly detached from the world of living reality, and saying, "Here is one too great for our small lives!" Is this the message of the gospel? It certainly is not. It is the message of defeatism and despair, letting ourselves off easily in the face of life's greatest revelation. The gospel affirms that God showed himself in Christ not in order that we might behold the revelation and be discouraged, but that we might see in Christ the kind of persons we may become when we place our faith in him and follow his way.

The Evidence of Faith

The fact that Jesus had a high faith in persons is essential to an understanding of the effectiveness of his ministry. Who else would have chosen the men he chose to be his intimate friends and helpers? They were indeed an uncultured, untrained and unpromising lot. But he had faith in them, and this made all the difference in the world. He saw them not merely for what they were, but for what they might become under his leadership. In Peter, a high-tempered, rough, uncouth fisherman of wavering character, he saw one capable of becoming a rock of faith upon which the Christian movement might be founded. Peter became what Jesus saw in him. In John, a timid, retiring person, he saw the highest type of spiritual devotion and love. John became what Jesus saw in him. Under the inspiration of his faith in them, therefore, these disciples became what they had never dreamed they could become.

Open the pages of the New Testament and let some of the early followers of Jesus, who came under the spell of his confidence in them, speak for themselves. The writer of the Gospel of John says, "But to all who received him, . . . he gave power to become children of God." Listen to Paul, who struggled incessantly with the evil impulses of his heart, say "It is no longer I who live, but Christ who lives in me." Or turn to the words of the writer of the First Epistle of John and hear his testimony: "It does not yet appear what we shall be, but we know that when he appears we shall be like him." These early Christians could not have entertained such high hopes for their lives except for the great faith which Jesus inspired in their hearts.

Sometimes, of course, this exalted faith in man all but disappears, as in our own day when we see, as never before in history, the depths to which human evil can go. But even in such a time as this, when there is abundant evidence of the depravity of the human spirit, the Christian faith confronts us and says: "The demoniac is not your true selves. You are made in the image of God, and capable, under the inspiration of his spirit, of becoming more and more Christlike in character. Have done therefore with all that is low and mean within yourselves, and start now, with the help of God, to realize the highest possibilities within you." No one of us, listening to that voice within the soul, can deny that it is the authentic voice of Christ. Let us listen to it and take hope.

Some of us, facing the demand of the Christian gospel that we have a proper regard for ourselves, are sure to ask the hard-boiled question, Has it ever been done? Where is the evidence of the fruit of the high faith that Jesus has in us?

Consider the experience of John Wesley. As he was preaching in the street in a section of London filled with all kinds of evils, two ruffians appeared on the edge of the great crowd and began to heckle the speaker. "Who is this preacher?" they asked. "We'll show him. What right has he got to come here, spoiling our fun?" Picking up stones, they elbowed their way to withing hailing distance of the preacher and drew back their arms, ready to hurl the stones. But they noticed a strange beauty upon the speaker's face. One of the ruffians turned to the other and said, "He ain't a man, Bill! He ain't a man!" Unconsciously they dropped the stones. When the sermon was over, Wesley walked through the crowd, and as he passed the two ruffians, one of them reached out his hand to touch the preacher's coat. Wesley's attention was attracted and he greeted the two most kindly. As Wesley moved on, the first ruffian said to the other, "He *is* a man, Bill! He *is* a man—a man like God!" So we see what can be done with one's life under the leading of the spirit of God. It has been done; it can be done again.

The Power of Christ

The high possibilities for good within the soul may, of course, remain undiscovered and undeveloped. Just as the unfaithful servant went and hid his lord's money, making no use of it at all, so we may allow the talents which God has bestowed freely upon us to lie buried forever. Sören Kierkegaard, the great Danish philosopher of the last century, tells of a wild duck that roamed the limitless spaces of the sky, according to his nature. On one of his migrations north, he flew over a barnyard and, seeing some tame ducks being fed by a farmer, he alighted. He ate some of the corn, and it tasted so good he decided to remain until the next feeding time. He stayed a week, then a month. In the autumn his wild comrades flew over and called to him to join them. He flapped his wings in anticipation as the old ecstasy of flight in the wide spaces of the sky stirred within him. But alas, he had grown so fat that his wings would carry him no higher than the eaves of the barn. So he had to stay, and he assured himself that after all the barnyard did have its advantages. Every year his comrades called him again, but the desire to roam the skies was dead. He had become a barnyard duck.

Some of us live in the barnyard of life so long that we become accustomed to it and no longer feel the pull of the skies. We say it is our nature, but we have to admit that the sky once had an

appeal for us. When we chose to remain in the barnyard, we denied our true nature. Whether we are creatures of the barnyard or of the sky is a matter of our choice. Which choice are we going to make?

The Light of the World

Let us face the fact, finally, that there is no power in all the world like Jesus of Nazareth to help us to realize the very best within us; and if we care anything at all about ourselves we will settle our accounts with him. When Bishop Francis McConnell went to Greencastle, Indiana, to become president of Depauw University, he realized one of his lifelong ambitions—to raise chickens in his back yard. There was one circumstance, however, that perplexed him greatly. Every morning at two o'clock, his rooster crowed so loudly that the whole neighborhood was disturbed. Why should a rooster crow in the middle of the night instead of at sunrise? At last the mystery was solved. Every morning at two o'clock, when the interurban car arrived from Indianapolis, the headlight shone right into the chicken house. The rooster thought the sun was coming up and started crowing with all his might. Likewise, many of us fix our eyes on some little light, expecting to be guided by it, when all about us, if we would but see it, is the light of the world in Jesus Christ to illuminate our pathway and lead us safely to the home of our souls.

Lloyd Douglas reconstructs the story of Jesus' interview with Zacchaeus by the roadside. Zacchaeus was surprised when Jesus noticed him. "Come," said Jesus, "I am dining with you." Proud to be thus singled out and yet amused at his self-invited guest, Zacchaeus decided he would entertain the Carpenter in a manner fit for a king. In spite of his very best efforts, however, he knew the dinner was not much of a success. The meal being over, he sent the servants from the room. Even with the servants present, he had been uncomfortable, but now the atmosphere seemed intolerable. Slowly raising his head, he looked for the first time squarely into the eyes of Jesus. The eyes held him fast. He raised his forearm to shield himself from the searching gaze, but a strange vision possessed him. "My friend," Jesus said, "a great salvation has come to your house today."

A Power to Change Lives

Zacchaeus arose, went to the door, and looked upon the great multitude which had followed him and his guest to the house. Yesterday he would have paid no attention to them, but now he said, "I have resolved to give half my goods to feed the poor. And if I have defrauded any man, I shall make restitution." "It's a miracle!" the people shouted. Groping his way back to the banquet hall, he sat before his guest and looked into the eyes again. "Zacchaeus," the Carpenter said, "what did you see that made you desire this peace?" "Good Master," Zacchaeus replied, "I saw, mirrored in your eyes, the face of the Zacchaeus I was meant to be!"

Let us turn our eyes upon Jesus. There is power in that look, the power to change our lives. Peter looked and became a new man. Paul looked and was a new creature. Augustine, St. Francis, Martin Luther, Charles Spurgeon, Dwight L. Moody—hosts of men and women have looked; and always the result has been the same, life full of joy and power. They might have turned their gaze from him and been lost to his cause. But they looked steadily at him, and strangely, almost unbelievably their lives blossomed out into the likeness of his character and faith.

See page 17 for final announcement concerning The Pulpit's 1953 Seminarian Preacher of the Year selection.

There is no other way to begin, or end, this life of ours than to have toward ourselves a proper Christian regard. We are not worms crawling in the dust; we are not beasts with only evil passions; we are the children of God, capable, under his leading, of attaining the beauty of character, the compassion, the love upon which he can place his stamp of approval. Let us never spurn this high heritage. Let us give the right-of-way to the best that is within us. Let us yield ourselves to Christ. This is what it means truly to love ourselves.

A Plea for the Biblical Languages

By John H. Scammon

Assistant Professor and Librarian, Andover Newton Theological School

A CERTAIN minister was trying faithfully to interpret to his people the Word of Life. But as he did so, he fell among unfair and prejudiced critics of the Word, who confused him and through him confused his people. And by chance there came down that way the English commentaries; but they did not always agree among themselves, and besides, for the most part they were the smaller volumes, for many of the larger ones were based on the original tongues. So they passed by without giving him the help he really needed. And likewise there came some excellent modern speech translations. Now these came a bit nearer, but some of them reflected too much of the author's viewpoint, and some revealed that there are things almost impossible to translate into flowing English. So they too failed to give him what he really needed. But then the minister began to study the Bible in the languages in which it had come down to him. Within a few months his eyes were opened to the way a great people felt and thought on burning moral problems. The oil and wine of his own translation refreshed him. It gave him homiletical ideas. He was set on his own feet where he could make his own exegesis. And although he found that it took time to get to the place where he could thus stand on his feet and walk by himself, he was forever richer for the experience.

The Glory of the Cross

By F. W. Burnham

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Galatians 6:14

JESUS was crucified by Rome as a revolutionist. Neither the scaffold with its trapdoor and hangman's noose, nor the guillotine, nor the electric chair, nor even the poison chambers of the German nazis could compare with the cruelty of the cross. Nothing could be more repulsive or more shameful. And yet within a generation, perhaps within less than twenty years, after the crucifixion of Jesus of Nazareth, one of the greatest men of all time exclaimed: "God forbid that I should glory, save in the cross of Christ." Can you imagine anyone saying, "God forbid that I should glory, save in the guillotine" or "the gallows" or "the electric chair"?

How are we to account for so great a transformation of attitude toward the cross? Wherein lies its strange, mysterious glory?

There were many crucifixions in Palestine in Jesus' day. To the inhabitants of Jerusalem a crucifixion was no strange exhibition of Roman vengeance. When Jesus was a lad in Nazareth a revolt broke out in the city of Sepporis, the then capital of Galilee, only about six miles from Nazareth, and in retaliation the Romans sacked the city and crucified about its walls a thousand of its citizens. Jesus doubtless knew of that atrocity. What was it about *his* crucifixion that made it so outstandingly different from all others, and wherein lay its attraction for the great apostle?

Of course in the case of Jesus there was this difference: he was an innocent victim. While on the cross one of the malefactors railed at Jesus, but the other rebuked his comrade, saying: "We indeed suffer justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." Jesus was not only avowedly innocent, but legally pronounced innocent. Pilate had said to the howling mob: "What evil hath he done? I find no fault in him." But innocence in the victim would not alone account for Paul's sense of the unique glory of the cross of Christ.

A further arresting characteristic of Jesus' crucifixion is the fact that his reaction to it was not hate, but love. What is more natural to the human heart, when suffering innocently at the hands of others, than to feel resentment toward those responsible for the suffering? Wars have been waged over slighter offenses. But the victim of this cruelty, even as they drove the nails through his hands, prayed: "Father, forgive them, they know not what they do."

Forgiveness—Not Hatred

A still more significant fact claims attention: that here was a victim who voluntarily accepted the cross. But why? He could have avoided it. If he had been less severe in his criticism of the Pharisees and Saducees or in his cleansing of the temple, he might have continued his ministry in Galilee. But that would have meant appeasement at the expense of truth. At the time of his final visit to Jerusalem there were Greeks who came seeking him. He could have gone with them and, like Paul, have proclaimed his message to the Gentiles. But that would have meant the abandonment of his own people, to whom he felt sent of God. To be true to himself and the heavenly Father, he must accept the cross. That decision had been faced at Caesarea Philippi when he foretold the consummation of his mission. He foresaw the cross and made it his own. "The cup which my Father hath given me, shall I not drink it?" Recall for a moment the death of Socrates and his acceptance of the cup of poison, as recorded by Plato. Why?

Socrates, who was born in the year 469 B.C., was condemned by the Athenians on the dual charge of not believing in the national deities and of corrupting the youth by his teaching. The punishment decreed was death by drinking poisonous hemlock. When the fatal day arrived Socrates spent it discoursing with his disciples upon the immortality of the soul. He declined the opportunity to escape which had been arranged for him, saying to the friends who urged him to flee that this would be both a violation of the laws of the state and contrary to that inner voice upon which he had always relied. That voice, he declared, was to him like the music of a flute, and added, "A man ought to be confident about his soul, that when adorned with its own proper ornaments, temper-

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F. W. BURNHAM is pastor emeritus of Seventh Street Christian Church, Richmond, Va., a congregation he served from 1931 to 1946. This sermon was preached at the dedication of the new church. He held previous pastorates in South Carolina, Illinois and California and has taken an active part in both denominational and interdenominational activities.

ance, justice, fortitude, freedom and truth, it is ready to depart whenever destiny summons." Crito inquired, "How shall we bury you, Socrates?" To which he replied: "Just as you please, if you can catch me and I do not escape from you. You must have good courage, then, and say that you only bury my body, and bury or burn it in such manner as pleases you, and is according to our laws." So saying he went to bathe and to bid farewell to his wife and children, one grown son and two little ones.

Upon returning he said little. The jailer wept and pleaded that Socrates should not condemn him for what he had to do. To him Socrates then said, "You, my good friend, as you are skilled in such matters, must tell me how I am to proceed." The jailer answered, "You have only to drain the cup and walk about until your legs are heavy, then lie down and the poison will act." At the same time he handed the cup of hemlock to Socrates, who, in the gentlest manner and without the least fear or change of color or countenance, took it and said: "What say you of this potion as to making a libation to God, is it lawful or not?" "We only prepare so much as is sufficient," said the jailer. "I understand," replied Socrates; "but it is both lawful and right to pray to God that my departure hence to the other world may be happy; which, therefore, I pray, and so may it be." Then raising the cup to his lips, quickly and cheerfully he drank off the poison.

He walked about until his legs grew weary, then lay down on his back, according to directions, and in a little while the poison reached his heart. It was death. "Such," says Plato, "was the end of our friend, concerning whom I may truly say, that of all the men of his time whom I have known, he was the wisest, the justest and best." Well did the blind preacher, in our old *McGuffey's Reader,* exclaim: "Socrates died like a philosopher; but Jesus Christ like a God!"

A Divine Compulsion

Are we not here approaching the secret of that glory which Paul saw in the cross of Christ? Throughout the ministry of Jesus, perhaps throughout his life, he had felt himself called to give to the world a unique revelation of the character and will of God. He felt there had been laid upon him a divine compulsion fully to exhibit the heavenly Father. He had said, "My Father worketh hitherto and I work." And again, "I must work the works of him that sent me, while it is day, the night cometh when no man can work." And again, "I must preach the good tidings to the other cities also." Preaching, even when accompanied by works of mercy and benevolence, was not enough. He felt that, somehow, the love and power of God must be demonstrated in some hitherto unimagined fashion—unimagined save as the prophet Isaiah had pictured one who "was wounded for our transgressions, was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

Seeing the shadow which had fallen across his life taking the shape of a cross, Jesus seized upon its significance as the means of giving to humanity the complete and final revelation of the character of our Father-God. By complete self-abnegation Jesus would reveal the heart of God. He would have his own perfect love of men so stand out against the sin and cruelty of the world that all men must ultimately be drawn unto him, and through him to the Father. Only by means of the cross could he make that complete demonstration.

A New Power

Shall we not say, then, that the glory which Paul saw in the cross of Christ was the glory of God shining through this life of consecrated service and sacrifice? In that Paul could feel himself "crucified unto the world and the world crucified unto him." In that he could "count all things loss for the excellency of the knowledge of Christ Jesus, the Lord." Confidently he could declare, "I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me, and the life I now live in the flesh I live by faith, the faith of the Son of God, who loved me and gave himself for me." The cross, for him, had become transformed from a symbol of shame into an emblem of love and power.

What, then, is the final glory of the cross? Is it not like the glory of the dawn—.

> When purple morning breaketh
> When the bird waketh, and the shadows flee—

when the red flush of that glory is about to give place to the brighter, full effulgence of the king of day? For the glow of the cross is the dawn of his resurrection. The apostle who gloried in the cross of Christ exulted in the certainty of Christ's resurrection, so that he began his great Epistle to the Romans, as Dr. Jowett has pointed out, with the trumpet note: "Jesus Christ declared with power to be the Son of God, by the resurrection from the dead."

That power is the moral force which alone can change the world; for it is the everlasting power of Truth, the unfailing power of Love, and the dynamic power of Righteousness. It is the ultimate might. Armies and atomic bombs cannot prevail against it. In it is the eternal assurance that "the kingdoms of this world shall become the Kingdom of Our Lord and of his Christ, and he shall reign for ever and ever."

The glory of the cross is the foregleam, the prelude, to a new kind of life. In comparison with that glory, how insignificant, how trivial and worthless are those worldly glories upon which, all too much, we set our affections—wealth, honors, social status, fleeting fame, or hereditary distinctions. He who spends his life working with God may seem to men to fail; but he is getting done something of eternal significance in this world of shifting policies and futile strifes.

What has all this to do with the church—the church universal, the church in America, this church whose sanctuary we dedicate today?

It is the cross of Christ in which the church universal must find her glory. The cross is her evangel, her mission to the nations of the earth, her cleansing, life-giving power, her bread of life and her reason for being.

This church edifice has a cross upon its eastern gable. Has that cross any significance beyond a notice to the public that this is an ecclesiastical structure? Does that cross have meaning for those who worship beneath it? Does it proclaim the yearning of the congregation and the passion of the preacher? Let us hope that it does, that it means for every one of us a dedication to the glory of which we have been thinking, that it is our sign of love and power, of selflessness and service in the name of Christ. So shall this day's dedication service be to us a renewed dedication of our lives.

O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

TREASURE HUNT

A Children's Sermon Story by Margaret Henrichsen

WHEN Billy came in and sat down to supper he took a few mouthfuls, then announced to his family, "There's a new kid in my room at school and I don't like him."

"Oh Billy," said mother. "You don't even know him yet."

"What's his name?" asked father.

"It's Pedro. He's from South America. He has thick black hair all slicked down!" (Billy's own hair was light brown and usually stood right up on end.) "Besides, he's polite and his shoes are shined." (Billy wore sneakers to school.) "He's a sissy!" Billy's tone was scornful.

"Not so fast, young fellow," said dad. "You'd better get acquainted with people before you make up your mind about them."

Just then the telephone rang, and so the conversation about Pedro stopped. But the next morning at breakfast mother said, "Billy, I'm going to send you on a treasure hunt today."

Billy's eyes brightened. "After school?" he asked.

"No. In school. I want you to find some buried treasure in Pedro. I want you to find at least three things about him that you really like, and tell us at supper." And mother's face grew quite stern as she added, "And if you fail to find those three things, no dessert."

Billy asked, "What's for dessert?"

"I'm not telling you now," said mother, "but it's something you like."

That evening when the family sat down to supper, after Billy had had a few bites, mother said, "Well, son, did you find any buried treasure in Pedro?"

And Billy looked so funny as he answered, "Yes, mother, I really did. Pedro can sing. He can sing better than anybody in our room. I bet he can sing better than Gene Autry. And he's kind. When all the rest of us ran into school when the bell rang, Pedro waited for little Jimmy, the second-grader that has the braces on his legs, you know. He can't move fast and we sort of forget to think about him. But Pedro waited, and held the big heavy door for him. Yes, he's kind! And, mother, he's a good sport. We were playing ball. Tom was umpire. Pedro was up at bat and Tom called a strike. It wasn't a strike. It was a ball and everybody knew it. But he just said it was a strike because he doesn't like Pedro. None of the kids do. Well, Pedro just looked at Tom, a long, long look. I guess maybe he was counting ten. I don't know. Anyhow he looked a long time—then he grinned and said, 'O.K., Tom, you're the umpire.' "

Mother said, "I'm glad you found three things to like—because dessert is strawberry shortcake." And she went out to get it.

After the family had eaten all the shortcake they could hold, there was still some left. Father looked at it and said, "That won't be very good tomorrow. I'll tell you, son, why don't you go down the street and find Pedro and his sister and invite them to come back with you and finish the shortcake?"

So Billy did. And Pedro and his sister came back to Billy's house. After they had finished the shortcake they played games all evening. Billy discovered that Pedro had a wonderful collection of cowboy pictures and Pedro found that Billy had a good stamp collection, and they had a happy evening until it was time for Pedro and his sister to go home and for Billy to start for bed.

He said goodnight and started up the stairs, but halfway up he stopped and called down, "Say, mom, isn't it fun to like people?"

MARGARET HENRICHSEN is pastor of a charge which includes six rural churches near North Sullivan, Me. She is an ordained Methodist minister and served previously as a kindergarten teacher and director of Girl Scout work in western Massachusetts.

The Fellowship of Those Who Care

By Franklin Cole

OF all human feelings, that of caring is one of the noblest. If you care for a person or principle, you are in sympathy with that person or principle. You experience kinship with whomever or whatever you care for. If the feeling of caring is deep enough, there is no limit to the service or sacrifice that will be given for its sake.

Now "care" is a strange little word. As a noun, it signifies a worry or a trouble that we would like to be rid of. The cares of life are an ever-present burden, and much of our thought is given to minimizing them or to managing them better. A care is something that presses down upon personality and cramps its full expression.

But the verb "to care" describes a different range of feeling and experience. Those who care do not cramp their personalities; they release them. They enter new worlds of knowledge, faith and friendship by the very sentiment of caring about them.

Paradoxically but truthfully, it can be said that the way to overcome cares is to care. We can overcome the noun by practicing the verb. And why is that true? Because most cares are self-centered. If we could remove all cares that have to do with our own health and happiness, family and livelihood, there wouldn't be many cares left, would there? That is the sad fact about cares—they revolve in too small a circle. And that circle is always the self.

The way to enlarge the circle, and to relieve the pressure of cares or worries, is to care about other people, and about human destiny and welfare, greater than oneself. To care is to extend one's interests, sympathies and activities. Such a course is not only good mental therapy; it is good Christianity.

As we look to Jesus Christ for guidance in this matter, we never find him weighed down with cares. Yet he could have been if he had been so disposed. He had no security that comes from material possessions. He had no money, no land, no home. He must have faced many mornings with no food in sight for the noon and evening meals. His margin of security, so far as the elemental necessities were concerned, was thin indeed. Yet he was not burdened with cares and worries. His faith was so strong and all-embracing that it left no place within his mind for cares to lurk.

He bade his disciples have the same faith that governed his life: "Do not be anxious about your life. . . . Look at the birds of the air. . . . Consider the lilies of the field. Will he not much more clothe you, O men of little faith?"

Jesus mastered the cares of life: first, by his unwavering faith in the mercy and providence of the Heavenly Father; second, by caring for other persons.

Jesus Had Compassion

Time after time in the Gospels we read that "Jesus had compassion" upon this person or that group. Now, "compassion" denotes an even stronger, deeper feeling than "caring." In the Latin, *compati* means literally "to suffer with." When Jesus had compassion on people—the diseased, the downtrodden, the sinful—he suffered with them, and they knew it. There was no professional aloofness about his teaching and healing. He suffered when others suffered. He rejoiced with them when they rejoiced.

Our Lord, who went about doing good, was so busy caring for others that he had no time or inclination to nurse along personal cares. By losing himself in caring, he found himself free from cares.

His is the great example by which we live, or ought to live. The church which he founded must be a fellowship of those who care. If ever the church loses that feeling of compassion for persons and concern for humanity, she will have lost her most precious heritage from her Founder.

I do not think that the church has lost that heritage, either in her membership or her leadership. But like every other institution composed of fallible human beings, the church needs from time to time to rededicate herself to the ministry and fellowship of compassion.

That ministry and fellowship begin with the

FRANKLIN COLE is minister of the Church-in-the-Gardens, Forest Hills, New York city. He received his theological training at Boston and at Oxford University, and held pastorates in Maine before serving as a navy chaplain in World War II, when he helped to distribute food and New Testaments among Japanese Christians in the early days of the occupation. He is co-author with Toyohiko Kagawa of The Willow and the Bridge, *a book of poems and meditations, and is on the staff of radio and TV preachers of the National Council of Churches.*

individual person. There are individuals in every community who can say with the author of the 142nd Psalm that "no one cares for my soul." Incidentally, that is one of the most poignant of the Psalms, and its sorrow arises from a feeling of loneliness. "No one cares" is its theme—no one except the Lord. But out of that sense of being forsaken by other people comes a great spirit of faith in God: "Thou art my refuge, my portion in the land of the living. . . . Bring me out of prison, that I may give thanks to thy name!"

Indifferent to World Problems

There are still lonely and forsaken people who should be brought into the fellowship of those who care. To let them know that we care for them individually, and to reassure them that there is One above us who watches over us and cares for us—that witness is among the greatest that the church has to give.

Beyond this feeling of compassion for individuals, many of whom have been hurt by the cares of the world, we Christians must continue to care and feel concern for the large social issues and tragedies of the world.

We all know how difficult it is to keep on caring about world conditions when there seems so little we can do to improve them. The magnitude of the problem drives many people to throw up their hands in surrender or to wash their hands, like Pilate, in a spirit of indifference.

Sinclair Lewis, a few months before his death, said to an interviewer: "I don't know what to do about anything. I'm not a reformer. I really don't care." At the time Mr. Lewis made that statement he was a sick man, and he can be excused accordingly. But in his most creative years he usually gave the impression that he really didn't care much about the characters and scenes he described. He was a master of satire, but not of sympathetic understanding. The only exception among his novels was *Arrowsmith,* supposedly based on the life of his father, a country doctor, who was motivated by the best human impulses and virtues.

The Requirements of Conscience

Commenting upon Sinclair Lewis' life and work, The Christian Century said editorially: "Greatness in literature or in life . . . comes as a result of spiritual struggle. That struggle begins with sharp criticism of things as they are, but it does not stop there. Instead it presses on in faith. . . . Greatness did not require that Lewis know all the answers or that he have the power to put right answers into effect, but it did demand that he care."

Our Christian faith and ethic make a similar demand upon us. We are not required to know all the answers to the baffling world situation, but we are required by conscience at least to care.

What is the way to world peace? Can it be won by firmness or conciliation, by armament or disarmament, by our intervention in Europe and Asia or by our withdrawal into a North American Gibraltar? Any answer we give to those questions involves a large measure of risk, and it may turn out to be the wrong answer. I do not see how anyone can be cocksure that his formula of peace is the infallible one. But still we go on hoping and praying and caring that a way to lasting peace will be found. To care enough for peace that we are willing to make many experiments as well as sacrifices to attain it, is in itself a way to peace.

Or what of the problem of human refugees who are numbered by the hundreds of thousands throughout the world? Korean refugees are the latest in a long list of homeless and stateless people who are seeking resettlement and a new start in life. Where are they to go? What other countries want them? How are they to be supported? While I do not know the answers to those questions, I do know that refugees are human beings like ourselves, that most of them are innocent victims of war, and that they deserve whatever help and shelter the free nations of the world can give them. To care for their plight is the first step toward ameliorating it.

Caring Is Sharing

When caring is deep enough it leads to sharing. Probably you have heard the apt phrase, "To care is to share." Christians who are dedicated to caring must also be dedicated to sharing.

You know how difficult it is to choose among and share with the many charitable appeals that are now being made. Practically every disease known to man is having an appeal for funds made in its behalf. Worthy as those appeals are, there are just too many of them. In cities like Detroit, where the various campaigns for fighting diseases and supporting their victims have been combined into one campaign, the public response has been most generous. We tend to resent coin boxes that are rattled in our faces every time we walk down the street, whereas we would welcome one unified, annual appeal in behalf of fighting the major diseases that plague mankind. In unity of appeal there would be strength—and there would be generosity.

The churches of America also are learning the value of a unified appeal for benevolent funds. Most of the Protestant denominations, with the fullest cooperation from newspapers, magazines and radio networks, are uniting in "One Great Hour of Sharing" during the first days of Lent. That sharing is for the relief and rehabilitation work of the churches throughout the world.

The fellowship of those who care—what a great and global fellowship it is! We who are enrolled in it have discovered in our own experience that as we care for others our own cares diminish. By practicing the verb we overcome the noun. And we know with deep satisfaction what Jesus meant when he said: "Do not be anxious about your life. . . . He who finds his life will lose it, and he who loses his life for my sake will find it."

Who is the 1953 Seminarian-Preacher of the year?

The Pulpit

and

The Chicago Sunday Evening Club

have again invited every senior student now preparing for the ministry in a Theological Seminary to submit a sermon for consideration as the sermon of the year. Only students in a Participating Seminary* are eligible.

The first award will be $100 in cash and an all-expense trip to Chicago where the sermon of the year will be preached at the famous Sunday Evening Club on May 3, 1953. The second award will be $50 in cash, and the third award will be $25 in cash. There will also be seven Honorable Mention awards. (See the October Pulpit for complete details.)

This annual selection of the Seminarian Preacher of the Year has met with enthusiastic approval on the part of the leading seminaries of the country. Replies from theological schools whose students had submitted sermons last year reflect high praise for this project to encourage more effective preaching. Is your school among those who have made application to be a Participating Seminary?

The final selection will be made by the following Board of Judges:

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Executive Director, The Chicago Sunday Evening Club

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*A participating theological seminary is one which notifies The Pulpit in writing not later than Feb. 15, 1953 that, the seminary desires to participate in the selection and agrees to the following rules:

(a) Each participating seminary will appoint a local committee of judges, who shall carefully consider all candidates for the selection.

(b) Candidates shall be judged on the following bases: content and construction of sermon submitted, 60 percent; delivery and pulpit poise, 30 percent; personableness of the candidate, 10 percent.

(c) All sermons must be original and not previously published.

(d) The local committee of judges will nominate to The Pulpit not later than February 15, 1953 the name of the candidate nominated for the selection together with his sermon submitted in duplicate typewritten copies, and a statement of not more than 200 words describing each candidate's delivery, pulpit poise and personableness. All nominations will be addressed to The Board of Judges, c/o The Pulpit, 407 S. Dearborn St., Chicago 5, Ill. All manuscripts submitted become the property of The Pulpit. None will be returned.

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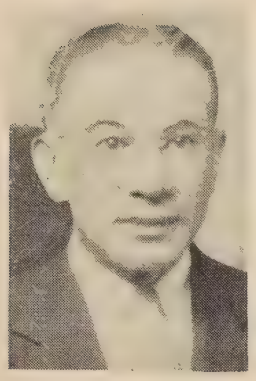

Jesus Speaks with an Accent

By Ernesto G. Merlanti

No man ever spoke like this man. John 7:46.

JESUS is unique because there is an accent in his speech that distinguishes him from the rest of men. "No man ever spoke like this man." St. Mark also reports that "people heard him gladly." The reason for this general reaction is that Jesus speaks with a divine accent.

We all speak with an accent. The accent in our speech reveals the region or country we come from. It is comparatively easy to determine by the accent whether the speaker comes from the north or the south, from Germany or France or Italy. Jesus' accent reveals the fundamental fact that he comes from God. And what is also significant is that, whether in the first century or now, those who hear him all arrive at the same conclusion: "No man ever spoke like this man."

When I speak you know that I am an American of Italian extraction. But when Jesus speaks you know that he is the Christ, the Son of the living God, the truth, the way and the life, for his accent is on values traceable to the eternal language of God. "No man ever spoke like this man." Indeed, Jesus speaks with a divine accent which makes him the Savior of the world. Consider a few samples of his accent.

When Jesus speaks, no one can miss his accent on the superior nobility of good deeds. Analyze, if you please, the parable of the Good Samaritan. Jesus is speaking to a Jewish lawyer who is proud of his race and nationality. But our Lord makes a foreigner the hero of his story. No trace of accent on race or nationality. In the story there are two religious representatives—a priest and a Levite. Neither rises to the situation. No accent on religious affiliations. Jesus' accent is on the nobility of a good deed. He emphasizes that anyone who responds to a human need is a friend of God.

So appealing is Jesus' parable that new versions of it are heard every day. As we hear the story of the Good Samaritan retold, however, there is a notable change. The change is in the accent. It is usually retold in the following fashion: I help, I support, I give, I do. The accent is on the pronoun and not on the deed, and that isn't Jesus' accent. "Do not let your left hand know what your right hand is doing"—*that* is Jesus' accent. When one is working to help a fellow man, whether he is Jew or Gentile, white or black, Jesus insists one is working with God.

In spite of the fact that men live as never before in One World, everywhere the accent is on nationalism. To the party and country are given the praises due unto God. The gospel of national and party interest supersedes the Christian ideals of love, justice and compassion. This is the emphasis that keeps a ready finger on the trigger of the A-bomb. Nationalism is an old language, but Jesus points out that, good as it may be, nationalism is not a divine language. "For God so loves the world" is the language of God which all nations and peoples must learn if his Kingdom is to be built on earth. "Seek first his kingdom and his righteousness"—that is Jesus' accent.

The Accent of Discipline

The accent on denominationalism keeps religion from becoming the greatest power for common understanding and fellowship. Here is a nameless Samaritan—he could as well be a Jew or a Catholic or a Protestant; and because this nameless man—not the priest or the Levite—responded to a human need, our Lord has canonized him with the holy name of "good," saying unto you and me, "Go and do likewise," for that is the royal highway of all those who walk in Jesus' steps. "As you did it not to one of the least of these, you did it not to me"—that is Jesus' religious accent. That is the test for anyone who wishes to identify himself with Jesus Christ, with God. "No man ever spoke like this man."

Jesus also speaks with a strong accent on moral discipline. A most imitated character in the world today is the one portrayed by Jesus in the story of the Prodigal Son. Who is he? He is the fellow who disregards all traditions and rebels against social control. He is not a member of the church. To him religion is either an escape from reality or merely a pious superstition. He loves freedom; and over and above the Four Freedoms he wants also "freedom of impulses." He speaks with the accent, "Live as you please."

A tragic aspect of modern life is believing like

ERNESTO G. MERLANTI has been pastor of the Presbyterian Church of the Evangel, Rochester, N. Y., since 1944. Born and educated in Italy, he visited this country during World War I and returned in 1922 as an immigrant. He graduated from McCormick Theological Seminary in 1926 and has served pastorates in Chicago, Cincinnati and New York. He is a member of the board of directors of the Rochester church federation.

the Prodigal that in the far-off country, where there is no discipline, there is a paradise. Yet every sociologist and psychiatrist arrives at no conclusion except that emphasized by Jesus; namely, that the Prodigal's is a fool's paradise. Those who venture therein will soon become the victims of frustration, disillusion, tears and failure.

American railroads boast of their good transportation record. But the record wouldn't be so good if it weren't for the installation of strong tracks and automatic control devices. The train must stay on the track, and on the right track. Jesus holds the same principle about life.

Jesus' accent is definitely on spiritual values. From the holy concern of our Lord there comes a disturbing question: "What does it profit a man, if he should gain the whole world, and lose his soul?" A great many people don't seem to know what the soul is and what is meant by losing it. Today the accent is on materialism. What is of supreme importance is physical comfort, and the ultimate goal of every enterprise is material gain. To attain material possessions, ideals are forsaken, and on the market of human relations spiritual values are cheap. Is there any reason, we ask, to believe with Jesus that the soul is so important? What does it mean to lose one's soul?

A peddler of narcotics is perfectly aware that he is ruining the lives of men, women and children. But he is not impressed by the misery of his victims, because he has lost his soul. Without soul there is no feeling of compassion or love. Why so strong an accent on the soul? Because Jesus knows that life confronts no greater danger than when it is exposed to men and women who have lost it. He knows also that mankind is always blessed by men whose radiant souls keep aflame the spiritual values of love, service, justice and mercy. Jesus' accent is on spiritual values.

All over downtown Rochester a new sign has recently been posted. Above a pointing arrow there is one conspicuous word: "Shelter." It is a symbol of fear. It stands for a possible reality of destruction. What makes it necessary? The tragic answer is this: Millions of people in the world believe that Jesus speaks with a foreign accent. The peace on earth that we all covet and pray for will become a reality when men everywhere imitate the accent of Christ, the Savior of the world. He speaks with a divine accent. "No man ever spoke like this man."

Pulpit Post

Sunday Evening Sermons

SIR: I am sending the review clipping that I took out of The Pulpit on *Sunday Evening Sermons*. Do these sermons appear in The Pulpit, or are they a separate book of sermons?

Glen Rock, Pa. GEORGE B. FUHRMAN.

[Two of the 15 sermons in *Sunday Evening Sermons*, published recently by Harper, appeared in The Pulpit. All were delivered before the Chicago Sunday Evening Club last season.—THE EDITORS.]

Congratulations!

SIR: Perhaps you would like to know that one of your editorial associates, Rev. Paul M. Robinson of the Church of the Brethren, Hagerstown, Md., has been elected to the presidency of Bethany Biblical Seminary, Chicago.

To the world of religion in general this announcement may not seem too important, but to the Church of the Brethren it is one of major proportions. Mr. Robinson's ability as a preacher is well known far afield from his own denomination, as testified by his scheduled appearances before the Chicago Sunday Evening Club this fall. It is our prayer that he may develop into one of the outstanding leaders of theological schools of Chicago as a witness of our own interpretation of the Christian life.

Church of the Brethren, GLEN CRAGO.
Marion, Ind.

Sermon Work Sheets

SIR: I have been a subscriber to The Pulpit since its very first issue. It has always been a stimulus to preaching of the highest quality, and I find it quite useful in my courses in homiletics.

In the December issue I was interested in John W. Meister's practical article, "Planning a Year's Sermons." It discusses helpfully a matter to which we devote a session or two in advanced homiletics, and supplements well suggestions in previous years by such writers and preachers as Lloyd Douglas, Henry Sloane Coffin, William E. ("Safed the Sage") Barton, William Howard Chandler, and more recently Andrew W. Blackwood.

Meister's reference to his "Sermon Work Sheets" prompts me to send you a copy of the form we have made up for our students' use in a fashion almost identical to your writer's suggestion. While ours is copyrighted, the only purpose of the copyright is to prevent some unscrupulous publishing concern from taking over to merchandise, to our disadvantage, what we have developed. We allow our students and other ministers the privilege of reproducing it whenever and however they wish, except that they may not offer it for sale.

Thank you for the excellent assistance The Pulpit renders.

College of the Bible, G. EDWIN OSBORN,
Phillips University,
Enid, Okla.

[The sermon work sheets described by Dr. Osborn may be ordered directly from Phillips University at $1.50 per 100.—THE EDITORS.]

The Lord's Day

SIR: Congratulations on the splendid sermon "Christians and the Lord's Day" (Sept.). On November 30 all the churches in our area dealt with this same problem, each minister using as his theme, "Open on Sunday." This sermon helped immensely.

Trinity Methodist, KERMIT LONG.
Chicago.

Whither Bound?

SIR: Charles Clayton Morrison rejects collective security. What program of political action does he suggest in lieu thereof? Isolationism? Pacifism?

Central Methodist, WARREN S. SAUNDERS.
Richmond, Ind.

By Herbert Morrison Gale

A study of God's judgment in the light of the Christian gospel

Judgment—in Context

THE first half of the 20th century has witnessed an increasing and much needed emphasis on the certainty of the divine judgment. This is both a logical and a proper accompaniment to the emphasis on the fact of man's sin. We who make up the inhabitants of this world stand condemned in our disobedience and in our rebellion against God and his claims upon us. Two world wars and the threat of a third have made it impossible for any serious Christian longer to ignore the fact that the New Testament, like the Old Testament, proclaims the wrath of God as well as his love, and that this proclamation is as relevant for the 20th century as it was for the first. Jesus and Paul *did* speak of the divine judgment upon sinful mankind. That their words of judgment must be heard today is attested by Karl Barth and those who identify themselves with the so-called Neo-Orthodox movement.

Part of a Larger Message

This increased emphasis on the divine judgment is necessary and good. It is an emphasis much needed to destroy the false optimism of an earlier period when it was complacently assumed that man was day by day becoming better and better, that progress was inevitable, that evolution was bringing man closer and closer to a state of perfection. And the emphasis has been good also in that it has helped to destroy the sentimental idea of God as like a lenient, indulgent 20th century father—God as created in man's image.

But it is also true that in the Bible, especially in the New Testament (though also in many parts of the Old Testament), the certainty of the divine judgment is proclaimed as a part of a larger message. The term employed by the writers of the New Testament to convey the content of this larger message is *to euangelion*, the gospel, the good news. Their message, their kerygma, was this good news—the proclamation that in Christ, to use the words of the Gospel of Luke, God "has visited and redeemed his people." This certainly did not involve any minimizing of the fact of man's state in which he stands condemned, nor did it involve the thought that man, regardless of his state, could with complacency count on this offered redemption. It is still true, however, that the message was above all one of *good* news, that God *has* in Christ visited his people and *can* do for man what man in and of himself is powerless to do. In other words, while the divine judgment as condemnation still stands over us, this fact is always proclaimed in the light of the fact that there is offered to man a means of salvation, or, to use some other New Testament words, a means of victory and triumph.

It is always in the light of this larger message—this gospel, this good news—that Paul, for example, knows man as sinner. And if Paul knows the grace of God only as he knows and confesses his sinfulness and condemned state, it is also true that Paul knows and emphasizes his sinful and condemned state because he knows the grace of God—knows that God *has* offered salvation from that state, *has* offered the means of reconciliation with himself.

The Good News

And it needs to be emphasized that this is not merely the promise of what God can and will do "beyond history," beyond this life. It is no promise of a future glory only, though that, of course, is there. The gospel is the good news that God is operative here and now as well as in the future.

As with the apostle Paul, so also with Jesus. If any other individual saw clearly man's abject state, he far more. "No one is good but God alone," he said. He likened us all to "unprofitable servants," who have no claim whatever on the divine favor. And he made unforgettably clear man's need to know himself as a sinner condemned. Like the Publican in his well known parable, man can only cry out, "God, be merciful to me a sinner." One of Jesus' longer recorded discourses is concerned precisely with the idea of the Last Judgment. And yet we need to be reminded of this aspect of his message—the total impact was far from one which left man simply in his abject state. As already stressed, his total message and the total impact of his person could only be described and presented as the gospel, the good news. While he indicated that man must cry, "God, be merciful to me a sinner," he also proclaimed, "Blessed are" the poor (in spirit), they that mourn, and the rest. He indicated that the total response of man to God should be one of joy, likening the joy to that of a wedding feast. And if the discourse about the Last Judgment must no longer be overlooked, neither must it be overlooked that in that very discourse a central position is given to the words, "Then the king will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'" Judgment, therefore, is not only to be understood as a judgment of condemnation (though that is what man deserves); it is also to be understood in terms of the fulfillment of the beneficent purpose of a merciful God.

God Comes in History

Upon occasion attention is directed to the words of Jesus on the cross, "My God, my God, why hast thou forsaken me?" as suggesting the absolute despair which is the only adequate response of man to God in the face of man's earthly state. What is often ignored is the fact that Jesus is here quite clearly quoting the first verse of the 22nd Psalm. They are the words of a psalmist who began, it is true, with the clear perception that in his sin he was alienated from God. And yet, if one is concerned enough to follow the psalmist's thought in its entirety, one sees that the psalm is actually a song of joy, for it proclaims that God "hath not despised nor abhorred the affliction of the afflicted; Neither hath he hid his face from him; for when he cried unto him, he heard." It is hardly justifiable to assume that Jesus' thought stopped where the psalmist's thought simply

(Continued on page 23)

HERBERT M. GALE is associate professor of biblical history at Wellesley College, Mass. An ordained Methodist minister, he received his early educational training at the University of Iowa and Boston University school of theology. He has held pastorates in several states and has served as a director of music in a number of churches, a position he now holds with the Greenwood Union Church of Wakefield, Mass. Before going to Wellesley, he was head of the Bible department of the Northfield School for Girls, Mass.

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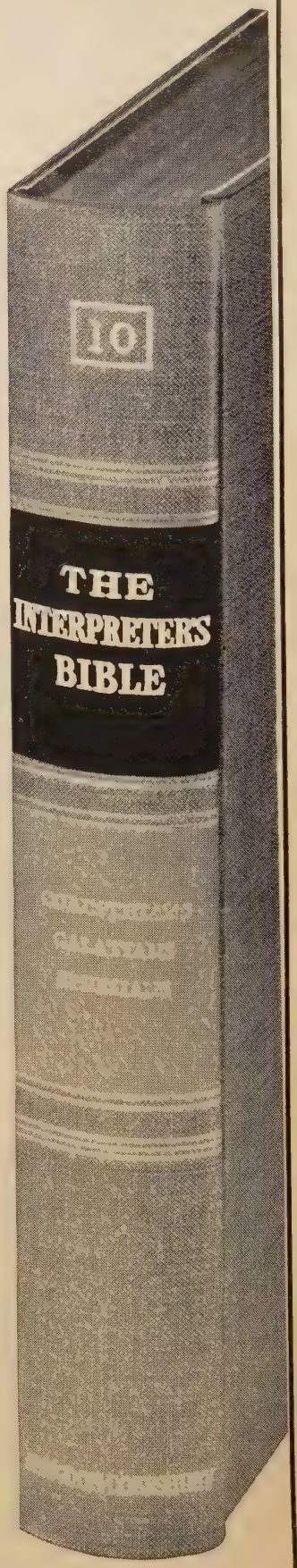

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Clarence Tucker Craig, Dean of Drew Theological Seminary—*Introduction and Exegesis of I Corinthians.*

John Short, Minister of St. George's United Church, Toronto, Canada—*Exposition of I Corinthians.*

Floyd V. Filson, Professor of New Testament Literature and History, McCormick Theological Seminary—*Introduction and Exegesis of II Corinthians.*

James Reid, former Minister of St. Andrew's Presbyterian Church, Eastbourne, Sussex, England—*Exposition of II Corinthians.*

Raymond T. Stamm, Professor of New Testament Language, Literature, and Theology, Lutheran Theological Seminary, Gettysburg, Pennsylvania—*Introduction and Exegesis of Galatians.*

Oscar F. Blackwelder, Minister, Lutheran Church of the Reformation, Washington, D. C.—*Exposition of Galatians.*

Francis W. Beare, Professor of New Testament Studies, Trinity College, Toronto, Canada—*Introduction and Exegesis of Ephesians.*

Theodore O. Wedel, President, House of Deputies, the Protestant Episcopal Church—*Exposition of Ephesians.*

NOTE: *Volume X will be particularly valuable during April-September in connection with the International Uniform Sunday School Lessons on "Paul and Some of His Letters" and "Letters to Churches and Pastors."*

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Pulpit Patter

By Morton S. Enslin

'And a Time to Speak'

CONSPICUOUS on the church page of Saturday's paper was the following news item bearing a New York date line (AP):

RALLIES TO PROTEST BIBLE REVISION

Two Fundamentalist Church groups today announced plans for a series of 3,000 "back-to-the Bible" rallies on Jan. 30 as a protest against the new Revised Standard Version of the Bible.

Plans were introduced by the Rev. W. W. Breckbill, of Altoona, Pa., president of the American Council of Christian Churches, and the Rev. Dr. Carl McIntire of Collingswood, N. J., president of the International Council of Christian Churches.

Translators for the new Bible, the announcement asserted, "toned down" passages teaching the deity of Christ, were influenced by modernist theology and eliminated from the Old Testament the teaching of the Virgin birth.

A few days earlier an even more disgusting item had appeared. A Baptist church in a southern city had advertised widely its intention of burning a copy of the offensive volume on the pulpit at the morning service the next Sunday and had written to the chief of the local fire department for permission so to do.

Upon reading these items it is easy, despite the indictment of the Pharisee in Luke 18, to agree substantially with Pudd'nhead Wilson's sage observation: "*July 4.* Statistics show that we lose more fools on this day than on all the other days of the year put together. This proves, by the number left in stock, that one Fourth of July per year is now inadequate, the country has grown so"—and to dismiss the matter as below our dignity as fairly literate adults with at least a bowing acquaintance with the decencies, not to say amenities, of life.

That is just the trouble; that is what we are constantly doing. This particular fetid and disgusting belch is simply one more example of what is going on all the time, and we as liberals (I hope I am not assuming too much in including many of the readers of this column in that number) feel it below our dignity to reply. We allow the mentally retarded and morally perverted to make their disgusting and often libelous attacks upon all who fail to misinterpret the "dear old Book" as do they. Over the air by radio and television, as well as from their pulpits, they swirl their reckless statements that they and they alone have the gospel and are Christians. And we—what do we do? We do nothing, and then have the lack of imagination to wonder why it is that fewer and fewer of those who have been trained in colleges and graduate schools have any time for religion. It is a secular age, we complain; men and women are no longer interested in the verities of life.

It is high time for us to lose our self-conscious fear of descending to the level of the people who are poisoning and stunting the minds of all whom they can reach and are alienating from religion and from Christianity an ever-increasing number of folks who, while unattracted, nonetheless accept the verdict that that is religion, that that is the Christian gospel, and very properly decide that they want none of it. *Magna est veritas et praevalebit* is no truer when translated into English than it has proved in Latin, unless men of integrity and honor roll up their sleeves and make it such.

Rebuke

I pointed a finger of bitter scorn
At an erring friend, alone, forlorn;
So quick to judge, I had not seen
That my own hands were far from clean.

C. W. VANDENBERGH.

Instead we sit on the sidelines mouthing the smug opiate, "Let God do it." We are men of peace; it is not seemly for us to brawl in the streets or flame from the pulpit. And—even more amazing though it be—we allow those who seem set for the destruction of all that we deem vital in religion to gain as auxiliaries men from our own ranks who seem never to have really known what it was all about and who are joining the increasing attack upon all that is rational in religion with their braying about "Beyond liberalism" and their somewhat premature funeral sermons over what they fancy a securely dead corpse.

And the trouble is that they *are* fooling others besides themselves. They are sowing a stormwind which if unchecked will become a fearful hurricane: a generation that will prove adamant toward the values of genuine religion which they mistakenly feel the exclusive property of the descendants of Balaam's ass and of those who hear him gladly. Liberalism is not dead. Reason and intelligence are still qualities highly prized and to be reckoned with, despite the pitiful fact that one could never guess it from the mouthings of many golden-tongued pulpiteers and irrational theologians.

There is little of the reformer in me. I hate brawling and vulgar display, but I have reached the place where I refuse to keep silence when all the values I hold dear in life are being besmirched and defamed. This column is not intended as sales talk for the Revised Standard Version, despite the fact that I can see some very real values in it. It was provoked by the nasty effrontery of men who, whatever their titles, appear to me avowed enemies of decency and sound religion. I hope that many of my brother ministers, who believe that the Lord Jesus Christ knew what he was talking about when he bade his followers worship God with their minds as well as their lungs, will think twice before they finally conclude that "too proud to fight" must remain their marching orders for today and tomorrow.

The Birth of Babies

IN the year in which Gen. Dwight Eisenhower was made President of the United States and Joseph Stalin ruled in Russia, many people made plans to go to the city of Washington to attend the inauguration. On the eve of that great day many baby boys were being born in small towns in remote sections of the nation to good but very humble parents.

Those who raised sheep and cattle upon the plains and hills of the west were too absorbed in the price of lamb and beef and too concerned with price supports and controls to take notice of the birth of babies.

The wise men of both East and West were so preoccupied with iron curtains, the exchange of prisoners, policies of containment and the development of atomic power that they had no time to regard matters of either life or death as they affected the humble folk of the world.

So, while innkeepers took reservations, while merchants counted the take from the holiday season, while military minded governments plotted against the lives of children 18 years old and older, while priests chanted their liturgies and counted their beads, while rabbis gloried in the progress of a tiny political entity at the expense of the desert people, and while preachers quarreled over this or that version of the Scriptures, there was "no room" for those things that shape the destiny of men and nations and belong to a Kingdom that will be young when all the kingdoms of this world have passed into oblivion.

Thus endeth the reading of the lesson which men might read 20 centuries from now.—*DeWitt L. Miller, Church of the Brethren, Washington, D. C.*

Judgment—in Context

(Continued from page 20)

began. It is far more likely that he turned to the psalm for the very reason that it expressed his confidence in the divine presence and support in the midst of the most severe persecution and affliction.

While the fact of judgment is spoken of in eschatological terms by Jesus, this must not be construed as a centering of attention only on the new age beyond history. The total impact of Jesus upon his followers was such that they saw in him God coming to man in history. There was the certainty that the beyond was in some sense here, at least as the beyond was touching and affecting their lives here and now. The accounts of Jesus' so-called "mighty works" have no meaning if they were not intended to convey the conviction that God was operative in the lives of men, healing, cleansing and saving. This is especially clear in the account of the Beelzebub charge: Satan has been cast out because a greater and a stronger has driven him out. And according to a source used both in Matthew and in Luke, Jesus stated: "But if it is by the Spirit of God that I cast out demons, then the Kingdom of God has come upon you."

More than Judge

In some ways it appears that certain contemporary emphases on the sinful state of man and on the certainty of a judgment of condemnation reflect the very kind of legalistic mind which is, at the same time, disclaimed. Cyril Alington, in *The Life Everlasting*, has written thus concerning the "legal mind" as it contemplates the way in which heaven is to be reached:

> Proceeding according to its lights, it provides for this tremendous purpose the machinery of an earthly law court, and invests the Almightly with the attributes of those judges whom it knows: . . . hence came the heresies by which Milton in one age and the Roman church in another tended to contrast the mercy of the Son or of the Virgin with the stern justice of the Father—for if God is, above all things, the Judge, it must be his main preoccupation to make sure that the law is kept.

To give prime and central consideration to a judgment of condemnation is to portray God in this way, all verbal protestations to the contrary. All that has gone before indicates that, in the thought of Jesus and of Paul, God's purposes and God's ways may be contemplated with the joyous certainty that God has come to man, not with the legalistic preoccupation, but for man's salvation. God is judge, certainly; but the "good news" is that he is far more than judge.

As stated at the outset, the present-day stress upon the certainty of man's condemned state and the certainty of the divine judgment is good. It is perhaps the word we need most to hear in a day when, like the inhabitants of Palestine in earlier times, we are relying upon our own cleverness and wisdom and strength to save ourselves. But it must never be forgotten that from the outset the Christian declaration was another affirmation—the declaration of the gospel, the good news. And the words of James Stewart give clear expression to the truth: "If the awe of a human soul lying prostrate at the feet of God, 'the wholly Other,' is essential to religion, the joy of the soul which is taken into fullest and most intimate communion with God in Christ is no less religious." It is certainly no less biblical. In actuality it is precisely this which was, in the earliest days of Christianity, proclaimed as the gospel, the good news.

Judgment, yes—but in context!

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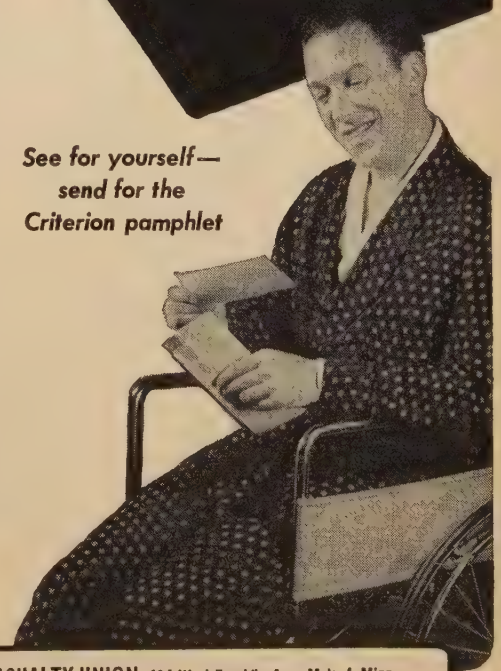

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SINCE 1900

Pulpit Paragraphs

Contributed by Readers of The Pulpit

• *Priesthood of Believers*

SOME two thousand years ago Christ Jesus brought into being the most adventurous, the most dynamic, the most enlightened idea ever to seize the mind of men—the idea of man's inherent dignity and importance as an individual. From it sprang the ideas of freedom, individuality and tolerance. Freedom — to achieve a larger and fuller life through government of the people, by the people, for the people. Individuality—the right to be different as we inevitably will be if we may think and act as our conscience, reason, and circumstances dictate. And, tolerance —of faith, color, race. These three great concepts have been the dynamic force in our whole development. Practicing them, we are joined togther in a priesthood of believers.—*Christian M. Ravndal, U. S. Ambassador to Uruguay.*

• *Our Painted Balloons*

OUR devilish civilization is like a painted face on a balloon. As the balloon swells, the face becomes more and more terrifying, and if we take it at its face value we will be terrified and paralyzed by it. But actually it is hollow within. One pinprick and it is destroyed.—*John G. Simmons, St. Matthew's Lutheran, North Hollywood, Calif.*

• *Worship and God-Made Men*

ONE of the great tragedies of Protestantism is that so many of our people have not grasped the significance of worship—systematic, consistent worship. Recently I sat across a luncheon table from Fr. Murphy of St. Monica's, and he indicated that over 90 per cent of his members worship every Sunday, while the others have a good reason for not attending a mass. Contrast that with the average Protestant church where the percentage of members present on any one Sunday ranges from 10 to 50, the latter figure being considered quite remarkable. You'll find members of every church at home Sunday after Sunday for every excuse that can be conceived under high heaven by the human mind, to say nothing of the imagination. I believe it is Elton Trueblood who tells of a mental patient who thought of himself as a God-maker. He would take out a block of wood, show it to visitors and say, "This is my God. I made him. I worship him daily." A doctor finally succeeded in showing the inmate that man does not make God, but God makes man. It is as we come together Sunday after Sunday with consistency for worship that God makes men and women. Worship is the channel through which we come to acquire a mature faith, and God knows we Christians need a faith that is mature and deeply grounded in spiritual realities. Whether anything happens to us in the sanctuary or not, from week to week we put ourselves in an atmosphere where it *can* happen, where God can get at us. But I am sure that as each of us looks back over the years we are aware that our worship experience has done something for our lives. It has extended horizons, given courage, strengthened convictions, kept us sensitive to our personal needs as well as the need of the world, and made us aware of the reality of Christ and God.—*Kenneth A. Carlson, First Methodist, Santa Monica, Calif.*

Pulpit Calendar

Jan. 25-Feb. 1—Youth Week.
Feb. 1—4th Sunday after Epiphany.
Feb. 2—Presentation of Jesus in the Temple.
Feb. 8—5th Sunday after Epiphany; Race Relations Sunday.
Feb. 15—6th Sunday after Epiphany; Day of Prayer for Students.
Feb. 18—Ash Wednesday.
Feb. 20—World Day of Prayer.
Feb. 22—1st Sunday in Lent; Brotherhood Sunday.
Mar. 1—2nd Sunday in Lent.
Mar. 8—3rd Sunday in Lent.
Mar. 15—4th Sunday in Lent.
Mar. 22—Passion Sunday.
Mar. 29—Palm Sunday.
Mar. 29-Apr. 4—Holy Week.
Apr. 2—Maundy Thursday.
Apr. 3—Good Friday.
Apr. 5—Easter.
Apr. 12—1st Sunday after Easter.
Apr. 19—2nd Sunday after Easter.
Apr. 26—3rd Sunday after Easter.

SEASONS: Epiphany; Transfiguration; Lent; Easter.

ALTAR COLORS: The Octave of Epiphany, White; Transfiguration, White; Lent, Violet; Good Friday, Black; Easter, White.

(Pulpit Calendar lists date in the calendar of the Chirstian year and other observances of national or religious significance.)

• *The Atomic Energy of God*

IT is about time for some of us to consider what Dr. Ockenga of Boston calls the "atomic energy of God." He reminds us that Christian dynamite comes from the Holy Spirit and that this amazing energy is released through prayer.

The power to split the atom has made man almost divine in his power for good or ill. It reminds us of the words attributed to God at the expulsion of man from the garden, in the ancient Genesis story: "Behold, the man is become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat and live for ever." . . . The sentence is left hanging in the air, although the writer adds that God dismissed the man from the garden. So in the case of the tragic situation before us: it looks as though man has stolen one of the secrets of God to which he was not entitled until he became morally and spiritually mature enough to know how to use this knowledge. It is like a boy stealing a gun out of his father's armory before he was old enough to use it properly. No wonder that Norman Cousins has said that "1945 is now a thousand years ago."—*Herbert Booth Smith, First Presbyterian, Salt Lake City, Utah.*

• *Abolishing Our Boundaries*

AS one travels over Europe by air one is not aware of the superficial boundaries, roadblocks and other impediments that divide the continent into such well defined categories of human right and national sovereignty. One wonders if, from the vantage point of God, the man-made boundaries of time are not equally indistinguishable. The early Christians as a people had obliterated the boundaries, and as a result they were accused of "turning the world upside down."—*Robert E. McBride, Evangelical United Brethren, Clayton, Ohio.*

• *The Umpire of Time*

DR. FOSDICK says one of the constant fears of human life is that of deciding. We want someone else to decide for us, or at least help us to decide. This business of making decisions is the hub of the wheel of life. In a World Series baseball game, think how little time the men have to make a decision. How few seconds, from the time the ball leaves the pitcher's hand until it crosses the plate, are permitted the batter for making his decision to swing or let it go by. These are "split-second" decisions. Fortunately for us, the majority of our decisions are not made under that pressure. But like the batter, decide we must. Life, the great umpire, decides for us if we fail to decide. Every ball crossing the plate forces a decision upon us, and if we fail to make up our mind, then Time, the Old Umpire, calls them for us.—*Clinton C. Cox, Drexel Park Presbyterian, Chicago.*

(Continued on page 27)

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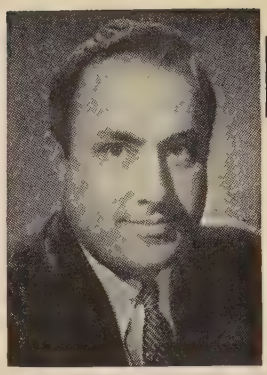

Ministry of Music

By Ernest K. Emurian

Planning the Year's Work

RECENTLY bulletins and programs have been received by this reviewer representing as fine a job of church music planning as is being done. If materials received from First Methodist Church, Boise, Idaho, and Peachtree Christian Church, Atlanta, Ga., are typical of what is being accomplished, church music is in a healthy and growing condition indeed.

Dr. Oliver Herbert of the Atlanta Church has mimeographed a 24-page booklet listing the complete musical program for every Sunday service for a year, naming organ and choir numbers for each morning as well as oratorios for Sunday night concerts. Giving any choir a list of selected anthems weeks in advance compels them to master some they would otherwise ignore or postpone, and holds before them a goal toward which to strive.

However, since ministers and choir directors have much in common, a word of caution is in order. When a preacher lists his sermon topics too far in advance, his brethren may fear he is not allowing for visitations of the Spirit to cast new light on old texts, or is hesitant to preach to new occasions as they arise. Neither should the minister of music, in his planning, overlook the possible discovery of a new anthem or new talent and make his program inflexibly rigid.

Again, just as "Holy, Holy, Holy" and "Safely Through Another Week" are too noble to use only once a year, and Ps. 23 is too inspiring to read only once every eighteen months, so some anthems are too fine to be limited to one rendition a year. Just as a sermon worth preaching once is worth repeating, so is an anthem.

Then, too, the musical staff should not forget that the minister is still the responsible head of the local church. For better or worse, he is the boss. Pity the parson who decides to preach to a sleepy congregation on "Stretch forth thy hand," only to discover that the anthem chosen six months previously for this particular service is "Hold thou my hand." Or his fellow pulpiteer might hold forth on "In quietness and confidence shall be your strength" against the background of the anthem, "Rise up, O men of God." Under no condition should the minister's homiletical hands be tied! No surer moving orders could come to a Methodist preacher than to have the bass soloist arise, after the bishop has delivered his quadrennial sermon, and sing the famous solo from Mendelssohn's *Elijah*, "It is enough, O Lord, let me die." As the minister selects his subjects and texts for ensuing weeks, he should share them with the choir director long enough in advance to permit the selection of appropriate anthems.

Since churches rise or fall on the spiritual strength and vitality of the Sunday morning service, every choir, no matter how large or small, should be used as a part of the Sunday morning service. Vesper concerts and evenings of sacred music are excellent, but should never be used as substitutes for the Sunday morning service. In order that the current craze for a closely graded choir system may not defeat its own purpose, unite several of the smaller choral groups and schedule them for the principal worship service of the week.

Remember, too, that parties, refreshments and banquets are as important as rehearsals; and lighten the load with enough humor and levity to make rehearsing a joy instead of a burden. People's lives are drab enough without making a choir rehearsal a dull, "strictly business" affair.

Finally, the minister who is asked to "make a few remarks" at the annual choir banquet, and finds himself at a loss for words, since he doesn't know whether *pianissimo* is a man, woman, animal or anthem, will find a text made to order in Eph. 5:19, "Making melody to the Lord with all your heart." It practically preaches itself. Since all melody is built on the notes A, B, C, D, E, F, G, even those who cannot praise God "in psalms and hymns and spiritual songs" may make melody by developing a character whose traits begin with the letter-notes of the musical scale: "A" for activity. Take it from there, brethren; it's all yours!

Indignation

The Reverend B. N. Dignation
Preached a sermon 'gainst race segregation,
The deacons didn't approve,
Said he had to move.
In the church will there B. N. Dignation?

FRANK K. EFIRD.

Pulpit Paragraphs

(Continued from page 24)

• *A Divided Culture*

DESPERATE for the light of truth, after a thousand years of darkness, men forgot that they were more than bodies with brains; that they were also spirits, and that their feelings of confidence or despair, love or fear, respect or cynicism, could either undergird their material structures or make them a shambles. The result has been tragic ruthlessness among the educated who have decried the emotional spirit side of man, and an ineffectual pietism among the religious who have decried what they call worldly wisdom. Thus today we are suffering a cultural schizophrenia. It is only when the split culture of our world—education and religion—can be brought together that we can hope to live happily and abundantly.—*Virgil A. Kraft, Methodist Chaplain, University of Chicago.*

• *The Master's Spirit*

CHARLES J. CONNICK, the famous stained-glass craftsman, tells the story of a young apprentice who came to borrow the tools of a master craftsman. "What do you want my tools for, son?" the older man asked. "Oh, I just want them to see if they will make any difference in the work I do," replied the young man. A week later, the master craftsman walked into the boy's presence and inquired: "Well, son, how are you doing?" The reply was, "Not so good, master, not so good! In fact, my work is no better than it was, even with your tools." A gray-haired old artist, overhearing the conversation, said to the young lad: "Son, it isn't the tools of the master that you need; it's the master's spirit." Let us seek to use the tools of our age in conformity with the spirit of God.—*William Cardwell Prout, Walnut Street Methodist, Howell, Mich.*

• *What Kind of Fence?*

BISHOP Gerald Kennedy enjoys telling the story of a city council in a little Nebraska community that divided into different camps over whether they should hedge in the cemetery or build an iron fence. When the debate was at its highest an onlooker put out the fires of argument very rapidly by asking, "What's all this argument about a hedge or a fence around the cemetery? What difference does it make? There ain't anybody in there that's going to get out, and there ain't anybody out that wants to get in, so let's take the money and build a playground for our children." Too many people spend most of their time building fences around old cemeteries.—*Frank A. Court, St. Paul Methodist, Lincoln, Neb.*

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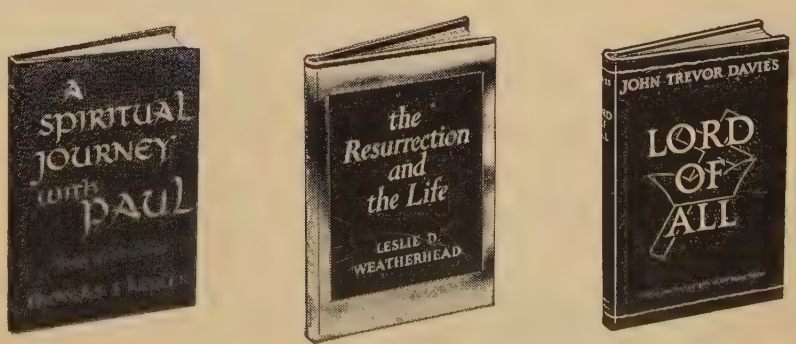
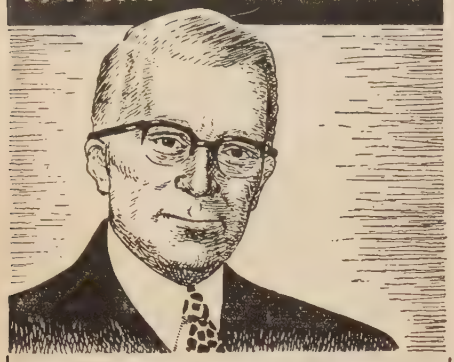


A PARSON PONDERS



The delights of the absent-minded enjoy a consistently good press. They are delightful people and win the affection of those who are like-minded. The British Empire, so it is said, was founded in a fit of absent-mindedness. "Go and do likewise" seems to be the moral.

Even the best of books can be used to commend this way of living. "Take no thought for tomorrow" can easily be interpreted so as to encourage Micawbers to "wait for something to turn up." Usually it does—and turns out to be real trouble.

A better reading of the text gives an entirely different impression. "Be not anxious" could mean that anxiety can be avoided by taking thought. At least it carries a stronger sense of conviction. The way to avoid future trouble is to give careful thought today to sensible plans for tomorrow. Freedom from anxiety comes from a firm trust in God and the use of reasonable means to provide against contingencies.

Such provision for the future rates as a necessity for a minister. He lacks the opportunity to make a large fortune. The ordinary preacher must be reconciled to a modest salary. If he takes too much time to lay up treasures on earth, his stock in the Kingdom of Heaven will sink to a dangerous low.

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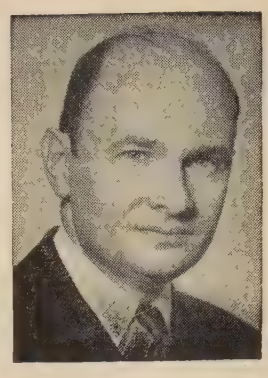

Come Let Us Worship

By Clarence Seidenspinner

Through Imagination to Worship

FOR lack of imagination, many a congregation fails to worship God. The worshiper himself must bring some imagination to the service if he is to see the Lord high and lifted up. He cannot come to church empty-headed nor with a heart full of hostilities. Only when he comes in a spirit of expectation will the divine miracle occur which makes possible the fellowship between man and God.

Whatever the worshiper may do about this matter, however, it is certainly the obligation of the pastor and leaders of worship to approach the service with an awareness of the relation between imagination and effective worship. The basis of this is the pastor's own sense of God's presence. If he does not see the Lord high and lifted up, how can he expect the people to behold the Divine Being? In terms of theological understanding and devotional preparation, when the pastor enters the chancel he ought to know that "the Lord is in his holy temple."

Obviously, some pastors have this awareness to a high degree. Their every spoken word and every action reflect this divine consciousness. No word or gesture of affectation intrudes to dispel the miracle. Such leaders of worship reflect reverence, dignity, a sense of beauty, and sometimes a certain dramatic power which takes possession of a man to elevate all that he does. One might say that the pastors who have a sense of God's presence and are able to share it during the service have "spirit." It is this matter of spirit that elevates the service from being an assembly or a forum to an experience of divine worship.

It was a pleasure for your columnist recently to visit a service in a great Jewish synagogue located in a midwestern city. Your columnist was greatly moved to worship because this matter of spirit was evident in the leadership of the service. In many ways, the order of service was disarming in its simplicity. There was no processional hymn and no dramatic action of a ceremonial nature to give movement and elevation to the proceedings. Choir and soloists were situated in a rear balcony and were never seen. The rabbi wore no special vestments of any kind. To be sure, the sanctuary was beautiful with its fine ambo behind which was the beautifully lighted ark containing the sacred scrolls. On either side were the great candle holders.

Following the opening hymn, there was a proclamation of faith which the rabbi spoke with power and beauty —"Praise ye the Lord, to whom all praise is due." Cantor and choir picked this up to give it resonance and tonality. Then the rabbi sang out the ancient Shema, which in turn was amplified by cantor and choir. Next came the glorious proclamation of the faith by the rabbi, which again was built up by the choir. Wonderful indeed was the rabbi's interpretation of the sanctification of God's name in the ancient Trisagion recorded by Isaiah. Then came the Torah service, which forms the only dramatic point in the liturgy. The rabbi moved from his reading desk to the ark and took into his arms one of the beloved scrolls while he repeated the great commandments. There was further liturgical movement, both before and after the sermon, the concluding movement making possible the adoration of God. It has been a long time since your columnist felt such a sense of spirit in a service. One has this sort of experience all too infrequently. Too often pastors betray a complete lack of imagination as they lead a service. In next month's column we will analyze other factors of imagination which make or break a service.

A Strategy of Love

ONLY as we love deeply enough can we develop a strategy of love. Only then can our imagination help us to enter creatively into the lives of others. A widow of very limited means sent $25 for "Compassion Week" in her church with this note: "Ten dollars I give in honor of my son, whose heart burned with deep compassion for the starving children of Italy. Five dollars I give in the name of his precious baby, who never knew his father. Ten dollars I give in forgiveness of the German lad who by no fault of his own killed my son. Somehow, dear Father, give us a real compassion which will carry thy love to all mankind."—*John G. Simmons, St. Matthew's Lutheran, North Hollywood, Calif.*

Preachers in Print

Christians and the World

POLLS on the kind of sermons the people in the pews want always show a discouragingly small preference for subjects related to our international relationships. Yet no well rounded preaching program can ignore this vital aspect of the modern preacher's responsibility. If a pastor were going to read only one book in this field, that book should be **Stringfellow Barr's** ★★★*Citizens of the World* (Doubleday, $3.00).

By this time nearly every reader of this column should be familiar with Barr's ★★★★*Let's Join the Human Race* (University of Chicago Press, 25 cents). Destined to be one of the most important political tracts of our time, this has now passed the 200,000 mark and, in the opinion of this reviewer, will rank with Tom Paine's political classics. *Citizens of the World* is based on this earlier booklet.

Barr is most widely known as the originator of the radio program "Invitation to Learning," and is now a visiting professor at the University of Virginia. His book is valuable to the preacher because it provides the kind of understanding and imagination every preacher needs if he is to avoid a Santa Claus sentimentality on the one hand and a hard-boiled military attitude on the other when dealing with international issues. Nothing is weakening the American pulpit more today than the steady flow of sermons which deal with the differences between communism and Christianity, but give little or no insight toward interpreting the causes back of these differences. Instead of providing divine guidance and direction—which is the eternal role of the prophet—such sermons merely lay the moral foundations for fighting a third world war. Barr's volume will help to overcome that weakness.

The author's thesis is that we are in the midst of a world revolution which neither Russia nor the United States can stop. He feels that the outcome of this revolution will be determined by the 2 billion hungry human beings in the world who are neither Russians nor Americans. They will respond to the country that produces the kind of leadership which understands their needs and has the vision and courage to develop new techniques for meeting them. Shooting communists will not do it! Something more is needed. He proposes what some of these measures might be, and he does it in a way that will send a tingle along the spiritual nerve centers of most preachers.

In his introduction to the book, Justice **William O. Douglas** says, "This book contains what the Great Debate of 1952 should have been about." With the inauguration of General Eisenhower, the need for that debate has not been removed. It continues to face America's spiritual leaders, and the American people have a right to look to their clergymen for the kind of prophetic leadership Stringfellow Barr helps to provide in this heart-stirring volume.

ALTON M. MOTTER.

ROUNDUP

★★RIDE THE WILD HORSES. By **J. Wallace Hamilton.** Revell, $2.50. These 12 vital sermons on the Christian use of untamed impulses are remarkable by every test—richly human, dramatic and profound preaching at its finest. This foremost preacher of our times offers illustrative material, colorful and arresting, rich in sound counseling. He is keenly perceptive of the frustrations of our modern living and addresses himself to them with rare directness. Here are the bridle and bit to tame the wild horses. To the reader of these sermons it is obvious why this preacher turned a "white elephant" into one of the most amazing churches in America. —*A. R. Addy, Epiphany Lutheran, Elmhurst, Ill.*

HEAVEN AND EARTH. By **Carlo Cocciolo.** Prentice-Hall, $3.50. This is a novel about a young priest in Italy during the Second World War—an intense, almost melodramatic portrayal of religious devotion. Despite the irrational elements of its Roman Catholic setting, the story vividly shows the tension that exists in the soul of any Christian idealist who must live as a human on the earth. The narrative device (utilizing throughout parts of testimonial letters and private journals) not only lends realism and philosophical depth but also makes possible an enriching variety of biographical viewpoints. The story itself demonstrates, first, the impossibility of an idealist's having peace of mind, and second, that superior to peace of mind as a Christian goal is the deliberate abandonment of self, peace of mind or not, to the high cost of loving people.—*Virgil A. Kraft, Methodist Chaplain, at the University of Chicago.*

HUMAN CRISIS IN THE KINGDOM OF COAL. By **Richard C. Smith.** Friendship Press; cloth, $2.00; paper, $1.25. This is a document from the heart of a man dedicated to extending the Kingdom of God within the kingdom of coal. It is coolly objective in presenting facts and photographs which more of us should look at. The author is director of the Mountaineer Mining Mission near Morgantown, W. Va. Good material for study groups. — *Wilhelmus B. Bryan, Minneapolis School of Art, Minneapolis, Minn.*

★★THEY DARE TO BELIEVE. By **Robert M. Bartlett.** Association Press, $2.00. Here are "profiles" of 17 inspiring world citizens, men of great faith who are changing the world. A few are men every preacher knows—Toynbee, Ralph Bunche, Charles Malik. But how many men know Raphael Lemkin, Victor Raul Haya and Y. C. James Yen? These stories will inspire sermons and provide useful illustrations. —*C. Willard Fetter, First E.U.B., Akron, Ohio.*

IN QUEST OF GOD'S POWER. By **Charles L. Allen.** Revell, $2.50. Here are 13 Sunday night sermons, each heard by a congregation of a thousand or more. They are by a pastor who preaches 400 times a year. They helped to double the membership of an Atlanta church in four years and moved the budget from $19,000 to $150,000 annually. The author possesses the "common touch," and like Norman Vincent Peale has seen it demonstrated that people get right with God and themselves when led to "go to church, read the Bible and say their prayers."—*James V. Claypool, American Bible Society, Chicago.*

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No Star, depends on your taste and need.)

Books Preachers Are Reading

December	January	This Month	An analysis based on reports from leading religious booksellers and from the reading of the Pulpit's distinguished editorial associates and book reviewers.
3	1	1	**An Autobiography of Prayer.** *Albert E. Day. Harper,* **$2.50**
9	4	2	**Your God is Too Small.** *J. B. Phillips. Macmillan,* **$1.75**
10	5	3	**The Age of Terror.** *Leslie Paul. Beacon,* **$3.00**
1	2	4	**Marching Off the Map.** *Halford E. Luccock. Harper,* **$2.50**
8	3	5	**Rediscovering Jesus.** *Jack Finegan. Associated Press,* **$2.50**
7	6	6	**This is the Church.** *Anders Nygren. Muhlenberg,* **$4.75**
	8	7	**The Interpreter's Bible.** *Vol. 1. Abingdon-Cokesbury,* **$8.75**
	9	8	**Fulfill Thy Ministry.** *S. C. Neill. Harper,* **$2.00**
	10	9	**Joyous Adventure.** *David A. McLennan. Harper,* **$2.50**
4	7	10	**A Protestant Manifesto.** *Winfred E. Garrison. Abingdon-Cokesbury,* **$2.75**

The Editor's Page

The Event of the Month

THE January issue of The Pulpit went to press before I could write any comment on the National Council's biennial assembly at Denver in December. The National Council is in its infancy. The task of integrating its twelve separate agencies is now surprisingly near completion. The program of the four-day sessions was designed to exhibit the work of the various divisions, which, having been once done, may wisely give way in future assemblies to more discussion of vital subjects by the delegates. Not the least of these is the problem of getting the local churches of Protestantism to feel that they actually belong to the National Council. This can be achieved only if the member denominations assume the responsibility of integrating their various "drives" and "crusades" for missions, evangelism, education, etc. with the program of city and state councils of churches. This will be a fair test of their loyalty to the cooperative ideal. Another subject that might profitably have been opened for general discussion was the location of the Council's headquarters. The recommendation of a committee to establish the offices "temporarily" in New York for ten years was put up to the delegates in a manner that not only did not invite discussion but seemed to inhibit it. It is my personal belief, shared by many others, that the headquarters should not be established in New York. This matter is closely related to the problem of winning the maximum allegiance of the local churches. The reasons given for remaining in New York were thin and unconvincing in comparison with the psychological advantage of a location in some city in the interior of the country. I believe that open discussion of such matters is essential to the ultimate success of this great Protestant undertaking.

National Council of Churches Passes Its First Biennium

The Book of the Month

COMMUNION THROUGH PREACHING, *by Henry Sloane Coffin. Scribners, $2.50.*

DR. COFFIN expounds the thesis that a true sermon is a sacrament, no less so than the Lord's Supper. Again and again the sermon is referred to as the "monstrance of the gospel," an offering or oblation lifted up to God as an action in which his people may meet him. The author, himself one of the great preachers of our period, has become impatient with the diverting themes of much modern preaching and calls us back to the kind of preaching that brings a congregation into the divine presence and elicits adoration, trust and love. The rediscovery of the evangelical change in the concept of the sermon. Many ministers are struggling with this problem. Young seminary graduates, especially, are struggling with it, but not too successfully, often pathetically. The transition is difficult to make. Dr. Coffin's book will help to make it. His over-all concept is that worship is a corporate act of the church in which, ever anew, it offers itself to God. The hymns, the prayers, the Scriptures, the anthems and the whole tone of the service are worshipful. But the sermon frequently introduces an alien and diverting element which shatters the unity of the corporate event. Our theological revolution calls for a regeneration of the sermon.

gospel, we may be sure, will demand a radical

A Thought for the Month

AN EXPERT criminologist may be able to get at the deeper-lying causes of our terrifying criminality, but some of its proximate sources are on the surface where anybody can see them. Our society is obviously engaged in breeding its criminals. The chief outdoor game of children is murder, accomplished in imagination with toy guns furnished by their foolish parents. Watching this game, one sees the re-enactment of thrilling scenes witnessed in the near-by moving picture house or on the television set in the home. The movie was and still is bad enough, but children had to go to it and pay admission. Now TV domesticates murder and violence by bringing it into the living room. A Chicago newspaper, the *Daily News,* monitored the children's (!) programs on all the city's TV stations from Christmas to New Year's Eve. It found that in these seven days the children saw 295 crimes of violence, including 93 murders, 78 shootings, 55 sluggings, 44 gun fights, 9 kidnapings, 9 robberies, and much else. On one of the children's favorite shows—"The Lone Ranger"—a villain said just before he shot a man: "Funny—the first time you kill somebody, you get a little sick. Then you get used to it." Can any rational person doubt that the children are getting dangerously "used" to the feel of the finger on the trigger of a gun? Or consider the orgy of sex crimes. One need only glance at the theater ads in the newspapers or the flaming pictures at the entrances of movie houses to imagine the effect upon the human animal of what goes on indoors. Commercialized entertainment, concerned only with profits, is aided and abetted by unthinking parents who not only find pleasure themselves in these bestial offerings but send their children to see them and even bring them into their homes.

You Can't Curb Crime While Breeding It!

Charles Clayton Morrison

For the Record—

A REVIEW of the letters from our readers appearing in the Pulpit Post section during the past several months indicates a growing interest in contemporary preaching. These representative letters reflect two general points of view. The first is that modern preaching has improved; sermons are more streamlined than formerly, deal more vigorously with the issues of the spiritual life, and offer greater personal help in Christian living.

The other position is that our selection of current preaching does not adequately reflect the return to orthodox theology, is too rarely Christ-centered, and is not sufficiently evangelistic in the finest sense of that word.

We are inclined to agree with our readers on the matter of evangelism. When the history of our times is written in, let us say, the year 2000 A.D., it is safe to predict that the writers will point out as one of the characteristics of the religious life of this midcentury era the impact made by such younger evangelists as Billy Graham and Charles Templeton. Consequently, we have invited these men and other pastors noted for their strong preaching in this field to submit sermons for possible publication. The sermons of Charles Templeton and J. Wallace Hamilton appear in this issue.

We believe these sermons are especially appropriate for the Lenten season, which begins February 18. More and more churches are using these six weeks before Easter as a time for concentrating upon the spiritual life. A growing number of pastors are reporting a fourfold emphasis for the season: (a) increased Bible reading; (b) greater emphasis on prayer; (c) more faithful church attendance; (d) greater zeal in winning others to Christ and his church. Some pastors say they permit no "special days" or other promotional schemes, except the "One Great Hour of Sharing" scheduled this year for March 8, to interfere with this intensive emphasis.

The situation among most of our churches is reflected in a resolution which was presented by a pastor at the annual meeting of his denominational body. It read: "Resolved, that we set aside the first Sunday in Lent for preaching the Gospel."

While this portrays an exaggeration of the actual situation, every minister is aware of the constant need to keep his preaching gospel-centered if his pulpit is not to become a verbal bulletin board. This does not mean that the special needs of the church have no place. They do. But their place is not *central.* Perhaps the Lenten season can fill a great need in the life of the church if it can be used to deepen the religious reservoirs of our people so that they are spiritually prepared to express the deep implications of consecrated Christian discipleship in our modern society. A.M.M.

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